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LETTER FROM MR. THURSTON, AT
KAILUA ON HAWAII.

Accessions to the Mission Church.

THE period of time to which this letter relates is about seven months. Mr. Thurston's last letter was dated on the 6th of May, 1841, and was inserted at page 150. Writing on the 22d December, he says—

The state of religious interest and feeling among the people, mentioned in my last, has continued to the present time. There has been no period when there have not been serious inquirers; and many, it is hoped, have turned to the Lord. The influences—the gracious influences of the Holy Spirit have been felt among the people. Additions have been made to the church. None, however, have been received short of three months' trial, after they have professedly turned to the Lord. There are, weekly, new instances of awakening among the people. The work of the Lord is less in some parts of the field than it was a few months ago; but it is greater in other parts. It has, however, been gradually going on since I last wrote. May these heavenly influences continue till all shall have been blest. The whole number received during the period embraced in this letter is 371; and thirty-three are to be admitted the next Sabbath, if the Lord will. There are about one hundred and fifty others, who profess to have turned to the Lord; some of whom may

soon be admitted, if they continue to appear well.

Romanism seems to be rather at a stand; not making much progress of late in this region. Some of the children in their schools are leaving them, and are entering our schools again, where they can be taught something besides *ave marias* and *pater nosters*. One suspended member of this church, who had joined them, has left their service, and may soon be restored. There are four others who have joined them, who, I am not without hope, will by and by return to their duty and to their God. There have not been so many cases of discipline, during the six months past, as during the six months previous. But few instances of gross offences have come to light. The state of feeling in the church generally is encouraging. A good degree of union and brotherly love is manifested, and there are a goodly number of actively engaged Christians in the church. The Lord be praised for all the manifestations of his love and mercy to this dying people. He is, I have no doubt, preparing a people here to shew forth his glory to endless ages; who, washed in the blood of Jesus, shall enter heaven with songs and everlasting joy. How blessed, how exalted the privilege of assisting, in any measure, in leading souls to Christ, and in bringing back the wandering sheep to the fold of the great Shepherd! But how many are still wandering from God! How many in these islands are still out of the fold! How many in the dark places of the earth have never heard of the Shepherd, or of the fold! Who will go and tell them his name and lead them into his fold?

VOL. XXXVIII.

**LETTER FROM MR. CONDE, AT HANA
ON MAUI.**

**Encouraging State of the Church and
People.**

WRITING on the 23d of November, Mr. Conde says—

Our religious meetings, particularly on the Sabbath, are very well attended. We have to lament, however, that so many about us seldom or never attend the regular exercises of the sanctuary. To such the gospel is now and then preached in short addresses, wherever I meet them during my visits from house to house. Of those who attend meeting regularly there are some 300 or 400, exclusive of church members, who either profess to be Christians already, or to be anxious for the salvation of their souls.

For a few months past there have been frequent cases of new awakenings, in individuals too, who, previously, from the commencement of our labors here, had manifested the utmost indifference to religious subjects. Truly there are none so hardened in sin, or so stupified by unbelief, whom the power of the gospel, when accompanied by divine influence, cannot soften and arouse to a serious consideration of eternity and eternal things. The grey headed man and woman, just on the brink of the grave, have by its sound been awaked from their spiritual lethargy of three score years and ten, and induced to seek, even at the eleventh hour, a preparation to meet their final Judge. But among the youth and middle aged the cases of conviction and professed conversion are particularly numerous. Of these two classes great numbers crowd around us every week, to converse about the concerns of their souls. Some, of course, it is to be feared, are but very partially impressed with a sense of their great guilt as sinners; while others appear to be more deeply convicted, and some give evidence that they have found the Savior precious to their souls. How many there are of the latter I have not as yet bestowed sufficient pains to ascertain. Many of them have stood on trial several months, and will probably be admitted to church fellowship ere long. I have before remarked that great caution has always been observed in receiving candidates into the church, not only as to the duration of their probation, before being received, but especially as to the nature and degree of evidence they afford of being

truly penitent for sin and reconciled to God by faith in Jesus Christ.

Several small accessions have been made to our church since my last date. As to the members in regular standing, they are still very constant in the observance of all the ordinary means of grace. Some two or three have been excommunicated for unchristian conduct the past year. I cannot but hope that many of our professors of religion are growing in grace and in the knowledge of Jesus Christ; and that the importance of religion is being felt more and more extensively in our field. There has recently been a very great call for the Bible and other religious books. The Scriptures are evidently beginning to be highly prized, not only by church members, but by a very numerous class without. This we regard as a very favorable omen, not only that religion is extensively sought after, but also the Bible, the only infallible guide, is believed to contain it. Besides, a general taste for reading the word of God will tend very much to retard the progress of popery, which is just beginning to be introduced into our field. I had fondly hoped, that several years might elapse before the enemy found his way to this distant and isolated part of the island, by which our people, just emerging from the darkness of heathenism, might become, in some measure, equipped for the contest. But he is already among us, in the persons of two natives from Oahu, who are said to have been baptized by a priest and presented with small brass images, the objects of their worship—and which they wear, suspended in front by a small cord around their necks. The practice, so evidently idolatrous, renders them the objects of derision by all who have been taught through the Bible the folly of their ancient heathen rites. I do not, however, apprehend much injury from such ignorant creatures, as long as they are unaided by the presence and co-operation of one of their leaders.

Our schools, to the number of thirty, have been in operation during the past year. Some have been more flourishing than during former years. But the progress of the children and youth generally in learning must be necessarily slow as long as the schools are so poorly supplied with competent teachers. Two of our most promising youth, being both members of the church, are now connected with the seminary; and some four or five have recently entered Mr. Locke's manual labor school at Waialua on

Oahu. It is hoped that in the course of a few years, all of them will be returned to us, with qualifications to labor as teachers in some part of our field.

Ceylon.

LETTER FROM MR. POOR, TILLIPALLY,
31ST MARCH, 1842.

Entrance on his Labors at Tillipally.

In March, 1836, Mr. Poor was transferred from the mission in Ceylon to the new mission then begun at Madura in the southeastern part of peninsular India. After spending five and a half years there, he re-joined the mission in Ceylon, where he commenced his work among the heathen, as one of the first company sent from this country to that island. The detailed statements given below will be interesting as a sample of missionary arrangements and labors at a single station.

Mrs. Poor and myself, accompanied by Mr. and Mrs. Spaulding from Oodoo-ville, came and took up our abode at this place on the 14th of September, 1841, being one month and one day short of twenty-five years from the time of my first settlement here; then with other companions and under other circumstances. The station had not been occupied by a mission family for the preceding seven months, its affairs being conducted by native assistants, under the direction of a missionary, who stately visited the place for the purpose.

The following are the statistics of the station, taken on the month preceding our arrival:

Native assistants ten, including two belonging to the native station at Valverity.

Schools five, containing 301 boys and 33 girls.

Schools exclusively for girls four, containing 113 girls.

English school one, containing forty boys.

Number of church members forty-two; children of church members forty-seven.

The presence and supervision of a missionary at the station is necessary in proportion, other things being equal, to the number of native assistants employed. And this necessity is increased in proportion to the general diffusion of light and knowledge in the heathen community around us. Very partially educated youths, who might in former days profitably impart instruction on religious subjects, would not be listened to at the present time. Our assistants, therefore, demand our best services, both to teach and to guide them.

On meeting this large and interesting class of assistants at this station, I was happy to recognise them all, as having been, at different periods, my own pupils; it was easy, therefore, to renew acquaintance with them.

On looking around in pursuit of the people of my charge, I found that to a great extent, instead of the fathers, have come up the children: and that many, both old and young, with whom I formerly had pointed contests on the subject of the great salvation, have been called to their account.

To apprise the people in a formal manner, of my return to Tillipally, and to remind them of the weighty message I have to deliver to one and all in the name of my Lord and Master, I dictated a circular letter, addressed to the inhabitants of the parish, inviting them to meet me stately at the church on the Sabbath, where I should read and expound the word of God, and confer with them freely on many subjects which it is important for them to know. In this circular they were referred to the 2d and 55th chapters of Isaiah, the 2d psalm, and other portions of Scripture, setting forth the object of my coming among them, and the urgent claims which the subject has upon their immediate attention. This letter was simultaneously written on the ola by the native assistants, who were directed to pervade different villages for the purpose of reading the letter, which bore my signature, and also the portions of Scripture explanatory of my message. For several weeks the meetings for hearing the reports of the assistants were lively and interesting. They made good use, it would seem, of this peculiarity in the manner of their visiting the people. Many who manifested no wish to see the catechists coming among them, were much interested on being informed that they had a letter to read, addressed to the Tillipallians by the missionary. The catechists also were much encouraged by the many attentive hearers they found, and their readiness to converse on the subject contained in the letter. After addressing the people of the parish generally in this manner, I have since made some special efforts, with the assistance of the catechists, to reach the parents of the children in the schools, and to induce them, if possible, to attend church on the Sabbath. These special efforts have been partially successful. In consequence of them a few uniformly, and sometimes many, have been induced to attend the public preaching of the word. There is,

however, at the present time, a falling off in attendance, by which we are powerfully reminded of our own impotence, and constrained to exclaim,

“Who but thou, Almighty Spirit,
Can the heathen world reclaim ?”

This is a sentiment which we wish to cherish. It is indeed the rock on which we can quietly rest, and enjoy, by way of anticipation, the triumphs of the cross in our field of labor, in proportion as conscience testifies that we are putting forth the appointed instrumentality, which the Spirit is wont to bless to the conversion of souls.

Native Free Schools.

The statements made below indicate how high and growing an estimate the people set on the education of their children, even their daughters, and how much they are willing to do to secure it. They show also what facilities schools furnish for securing attention to the preaching of the gospel. And again they show with what steady and growing efficiency the work of undermining the idolatrous systems of the people is going forward.

The great reduction of the native free school establishment, in consequence of the want of funds, and the great desire on the part of the people, more particularly of the dismissed schoolmasters, for the re-establishment of schools, gave occasion for proceeding, in some respects, on an improved plan. In reply to the many applications that were made, the inhabitants of the village for which a school was requested, were required, first, to furnish a school-bungalow; second, to send at least, twenty-five girls to the school; and third, to be in attendance at meetings for preaching in the village, and to show their interest in the school by occasionally attending the church. Applications, in accordance with these conditions, soon exceeded the resources of the station, and it was deemed expedient to limit any further enlargement to female schools.

At the close of this month, March, 1842, the school statistics were as follows:

Schools exclusively for boys five, containing 303.
 Schools for boys and girls seven, containing 329 boys and 165 girls.
 Schools exclusively for girls eleven, containing 371.
 Total, 536 girls and 632 boys.
 Total, boys and girls, 1,168.

In addition to the schools taught in immediate connection with this station, and which assemble weekly at the church, three schools in the parishes of Miletty and Atchivelly have been commenced on trial, the continuance of which must depend upon a sufficiency of mission funds, and upon the teachers obtaining the specified number of females. The present number of boys in the three schools is 164, and of girls 47, total 211; making the whole number under my superintendence 26 schools, boys 796, girls 583, total 1,379.

In addition to the schools above mentioned, which are exclusively for instruction in the Tamil language, there is an English school taught upon the premises, containing thirty-six pupils.

On looking over the catalogue of the Batticotta seminary, it appears that forty of the pupils were entered from the Tillipally English school, and are natives of this parish and vicinity. On inspecting the catalogue of the Oodooville female boarding-school, it is found that seventeen pupils are from the single parish of Tillipally. These parish statistics taken in connection with the prosperous state of the two seminaries at Batticotta and Oodooville, are satisfactory, as it regards the instruction of a portion of the community in the higher branches of education. This state of things furnishes appropriate encouragement for imparting elementary instruction to the “masses of society,” as the means at command will allow. Between these two courses of educational operations, there is an obvious and a reciprocal influence. In proportion as these are fully and successfully prosecuted, we have direct access to the rising and risen generation, for a full and faithful delivery of the gospel message, both by European and native preachers. This remark naturally introduces the all-important branch of mission labor.

From the foregoing statement it is seen that of the youthful population in Tillipally and the immediate vicinity, 796 boys and 583 girls, 1,379 in all, are in the mission free schools, under christian instruction, daily conversant with the truths of the Bible; while forty boys and seventeen girls are enjoying the advantages of an education in the higher branches of knowledge taught in the seminaries at Batticotta and Oodooville, and of the latter about two thirds are members of the church. What do such facts as these augur in respect to the education and character of the next generation in and around Tillipally?

Formal Preaching of the Gospel.

1. The principle, "Go ye and disciple all nations." "Preach the gospel to every creature;" "in season and out of season," and "from house to house." "He went about doing good." "Train up a child in the way he should go, and when he is old he will not depart from it." It cannot be supposed that in these pointed injunctions, the rising generation are excluded from the missionary's cure of souls. But how can heathen children be approached but in the schools, and under authority over which he has some influence. It is far more easy to encounter a company of disorderly heathen adults, than of unrestrained heathen children. If any portion of the rising generation are exempted in the injunction to "preach the gospel to every creature," it may be fairly asked, who they are, and at what age they should be preached to by the missionary? But what could excuse the missionary, in the judgment of the heathen, for his seeking out minors, to induce them to renounce the religion of their fathers, and consequently to become outcasts from the community in which they were born and nurtured? The very proposal of this question awakens a fresh surprise in my mind, that the most bigoted heathen in the land, for the sake of saving a few pence that must otherwise be paid for tuition, is willing to place his children in a mission-school, where he well knows the most direct and pointed means will be used for his children's conversion to Christianity. It is proof at once of the sottishness of the heathen, and of the overruling providence of God, who has promised to give to his Son the heathen for his inheritance. There are no such occasions for going "from house to house," and of holding intercourse with the people "in season and out of season," and no such occasions for going about doing good to soul and body, and certainly no such opportunities for holding friendly intercourse with adults, male and female, as those afforded by the establishment of a system of native free schools. It furnishes, probably, the happiest combination of influences for doing good to soul and body that can possibly be devised by the missionary. It is far more acceptable to the people of this country than would be the same amount of expenditure even for medical purposes.

2. Preaching in practice. (1.) At the station, immediately on my arrival, the number of school children rapidly in-

creased, even before additional schools were established. This suggested the expediency of holding a juvenile service, entirely distinct from that held for adults. In my labors at Madura I had some experience of the advantages of such a service. On the establishment of additional schools specially for females, the number of children was such, that it was found expedient to hold separate services for the two sexes. From the 14th of November last my course of preaching on the Sabbath has been as follows: At nine o'clock, A. M., for boys' schools, attended by the pupils, monitors, and schoolmasters; the number of attendants on an average, is something more than five hundred. At half past ten, A. M., for adults, attended by church-members of both sexes, domestics, school-teachers, English school children, and as many of the fathers of the children as can be induced to attend by special invitation in the course of the week. This congregation varies from seventy-five to one hundred and twenty. At four o'clock, P. M., a service is held exclusively for females, attended by school children, teachers, mothers of the children, and other women. This congregation varies from three hundred and fifty to four hundred. A Sabbath school is held morning and afternoon with the school children one hour previously to the service. The number belonging to these three congregations may be estimated in round numbers at one thousand, nine tenths of whom are ordinarily present. This statement is applicable to the Sabbath attendance at the station, till within the last fortnight. With a view to the more extensive preaching of the word, and to meet the case of six of the more distant female schools, we have commenced a service on Sabbath afternoon in those villages, to be conducted by the native assistants at the same time that I hold a service in the church for the female schools that are near. At these several places there has been hitherto an encouraging attendance of adult females with the children. This will probably be the case till the novelty of the service is gone, when there will be a falling off, unless the Spirit be poured out from on high and floods upon the desolate places. It is distinctly understood that these meetings are exclusively for females. This is a new feature in my mission labors, and one that promises something important to the progress of divine truth among the people. In the foregoing remarks, I have briefly noticed our preaching engagements on the Sabbath.

Other Meetings for Instruction, Examination, Business, and Prayer.

To accomplish as much as possible, and with the least amount of time and strength, in the way of impressing the truth of the gospel upon the minds of the school children, all the boys connected with the schools of the station assemble at the church on Tuesday morning, for the two-fold object of being instructed and examined in their monthly lessons, and of being familiarly addressed on the subject of the great salvation. As this is parade day, on which occasion the number of children present is noticed, there is usually a better attendance than is ordinarily to be found at the school bungalows. On this occasion the spacious church at Tillipally is put fully in requisition. The schools are arranged in order, being seated upon mats, and spend about two hours in attending to their ordinary studies. My attention is usually directed to a particular school or to the members of a particular class from all the schools; or to those particulars that most need supervision. The children are then brought together as a congregation for a religious service. This is sometimes conducted by the native assistants in rotation, but more frequently by myself. Soon after the children are dismissed, a meeting is held with the schoolmasters and catechists for business and instruction. On Friday morning the female schools assemble at the church, and pursue a course similar to that pursued by the boys on Tuesday. A portion of the girls, weekly, are brought under a more rigid examination than the boys; it being in reference to a system of small rewards of clothing, awarded them for a specified progress within the term of six months. At four o'clock, P. M., of the same day, the weekly church meeting is held. This is a season for taking counsel on the affairs of our little Zion, and of looking to the Lord for assistance.

On Wednesday the monitors from the boys' schools, about twenty in number, spend six hours at the station, under a course of instruction in reference to what they are required to teach in the schools, and also to their own improvement as candidates for the office of schoolmasters in time to come. They are taught by one of the school superintendents, who has opportunity of noticing their doings at the schools. On the evening of this day, Wednesday, the weekly missionary prayer-meeting is held, alternately at Manepy, Oodooville, and Tillipally. The

pleasure of seeing white faces, and of holding free intercourse with our fellow-laborers, presents a strong motive for a punctual attendance. This meeting should be put quite as much to the score of the social and self-indulgent, as to religious exercises. The variety of developments at our several stations furnishes inexhaustible topics for conversation with each other, and for petition before the Lord.

The first Monday in the month is devoted to the monthly missionary prayer-meeting. This meeting, I am happy to find, is continued with the same spirit and interest with which it was commenced in olden time.

In the afternoon of the last Monday in the month, two meetings are held at the station simultaneously; the one a mothers' meeting, and the other a meeting for baptized children. Thursday is a day for miscellaneous business. An arrangement has recently been made for having a short religious service on Thursday, at four o'clock, P. M., in every school-room, to be conducted by the schoolmasters, (most of whom are church members,) by the catechists, and myself; all pursuing a prescribed course of instruction on the occasion. Saturday is devoted to preparation for the services of the Sabbath.

To enlist the attention of my juvenile congregations, my arrangement is for them to take part in the services. All, at the Sabbath morning service, who are able to read, are furnished, each one with a copy of Mark's gospel, and required to be ready to read, and to be questioned upon half a chapter, which comes in course week by week, and which has been previously read by them in the schools, or at home, or at the Sabbath school. My text for a short discourse, which is catechetical, as far as it is necessary to keep up the attention, is taken from the portion read in course. At the afternoon service the girls who are able to read are furnished with the gospel of John. In each congregation a small tract hymn book is used, and the older children required to commit to memory the hymn that comes in course to be sung. All who are in regular attendance at the service for adults, are furnished with copies of the book of Psalms, which is read and commented upon in course. This mode of proceeding secures variety of subjects and renders preparation comparatively easy—no time being lost in searching for subjects. In this connection, the Bible is a world that cannot be duly traversed by the longest-lived missionary, however nu-

merous may be his congregations and services.

Besides the English school, there is a common Tamil school taught upon the premises. These two schools, together with our domestics and whoever may be present at the station, assemble at the church for daily prayers and reading the word in Tamil, at twelve o'clock. Morning and evening, late in the afternoon, are seasons for exercise and intercourse with the people. One practice which I brought from Madura serves me to good purpose here, i. e. of visiting the people, while seated on my pony; this has several advantages over going on foot, and entering their houses; except it be on some special occasion, when it is expedient to dismount. It will often happen when halting under tree to speak with an individual, ten or fifteen individuals, men, women, and children, will unexpectedly come out, and listen to what I may have to say, first from curiosity, and subsequently from acquaintance's sake.

The foregoing remarks will convey some idea of my daily course, for a week and a month. The arrangement, however, is such, that, with the exception of the Sabbath, I may safely confide in my native assistant, for occasionally attending to the appointed duties of the day or week. Hence I feel at liberty to spend a considerable portion of my time at other stations, or abroad in the district, as circumstances may seem to require. I have spent some pleasant days at each of the stations, at protracted meetings, and in special preaching engagements, and cannot but hope there will be special calls for more extensive labors of this kind.

Once it was matter of regret that the Sabbath among the heathen was no better than any other day for attending to religious services. Now, the feeling is that almost every day is equal to the Sabbath, for the purpose of engaging in direct appropriate mission duties. In this important particular I cannot but see and feel that I am favored above most of my brethren in the missionary field. The general observations promised in my introductory remarks, on topics suggested by a review of the past in comparison with the present state of affairs at the station, must be deferred for a future communication.

From the foregoing remarks it is readily seen, that, so far as opportunity to bring christian truth into contact with the minds of the people is concerned, the change, in the last twenty-five years, is almost immeasurably great.

LETTER FROM MR. SPAULDING, OODDOO-VILLE, APRIL, 1842.

Schools, Meetings, Preparation of Books.

In making his report for the quarter ending with April last, Mr. Spaulding gives the following particulars.

For the last quarter, as well as for the last year or more, I have occasionally spent a day or two in meetings at other stations; but most of my time has been spent at home. We have now seven Tamil schools at this station, in which are about 267 boys and 88 girls. Of these about 220 attend service on the Sabbath, and 140 attend as readers on each Friday. Forty-five of the more promising lads attend a central English school.

On the Sabbaths and on Fridays these children assemble promptly and regularly at half past seven o'clock, generally before this time, and continue on the Sabbath until nine o'clock, when they form an interesting part of the congregation; and on Friday until ten o'clock, when I endeavor to explain and enforce Bible truth by parables, facts, or direct appeal. In addition to these meetings with these children I meet the English school each Saturday to watch over their progress and to speak with them about their souls. I have often seen considerable interest manifested on these occasions, and not unfrequently discerned at least a temporary effect of truth upon the heart.

In the female boarding-school there are now 100 girls, whose progress in their studies is much as it has been, and whose general conduct is commendable. The number who have been educated in our boarding-schools, and who have been married to christian husbands, is sixty-five. Of these five now rest from their labors, and are, I trust, with Jesus. Of the remaining sixty, three are with the church missionaries, three with the Wesleyans, three with the Madura mission, and one at Madras. Most of these are employed in teaching, and some of them with success. Those connected with our own mission are variously employed. Some do little else than attend to their domestic duties; some add a little sewing; and some teach school. As far as I am acquainted with facts, they are, with few exceptions, to be commended for their good behavior, and for the manner in which they train their children.

Our native church numbers at present only fifty members. I know of nothing more alarming in the church, or concerning any member of it, than a state of coldness and want of energy in the cause of Christ. Besides those belonging to the church, there are a few girls in the boarding-school, one cook woman, and one or two others, who give some evidence of a change of heart; but I am not decided whether it is, or is not best to receive them to christian fellowship.

In the afternoon of each Sabbath we have a meeting in the church and generally at three or four places in the neighborhood. I speak thus indefinitely because we cannot always have these meetings at the same places, and because we sometimes fail altogether.

Having mentioned that he is assisted in the various labors of the station by twelve native helpers, of whom three are principally devoted to studies with reference to particular spheres which they are hereafter expected to occupy, Mr. Spaulding proceeds—

Perhaps some report of progress in the work which occupies more or less of my daily labors, Sabbath excepted, when at home, may be expected. I need not remark that making books is like building houses. After the most careful and accurate estimates you must add one third or a half to the time, labor, and expense, or you will be deceived. The work I undertook towards the close of 1838 at Mr. Knight's earnest request, and which I hoped to finish in two years, is now just out of press, making three years and a half.

The manuscript of English and Tamil which was committed to my hands more than a year ago, and which I thought I could arrange and fill up by the close of 1841, is still in hand. It is now about six months since the first rough copy of what Mr. Knight had prepared, and the addition of many more English words, was transcribed and ready for filling up. The manuscript contains 800 pages. Of these I have revised and filled up 700, leaving at least, one month's hard work to finish the first course in Tamil.

I have sometimes had misgivings in reference to spending so much time on these works, but I am reconciled to the expense of time and hard work from two considerations, viz., that it has been done while I was not able to take tours, as it was my habit ten years ago, and while sedentary habits could not well be avoided. Another consideration is that by these two dictionaries and the one Mr.

Hutchings has in hand, the Tamil language is not only in a great measure settled, in respect to orthography and definition, but brought within the reach of Tamil and English students in our villages and seminaries, and of those engaged as translators of the Bible, book-makers, and preachers.

There are a few facts among the people near me which are encouraging. Two of the schools for girls are taught by young women, one married and the other unmarried, and both members of our church, who formerly studied in our Tamil free schools. One other of the same class has just commenced teaching a small school; and one or two others, who have not attended church for several years, are now beginning to return. Some of the mothers of the little girls whom we have taken into the boarding-school from the more respectable families in the neighborhood attend occasionally on the Sabbath afternoons. Progress is slow, and that may be one reason why at such times the fainting heart makes much of little things.

Madura.

LETTER FROM MR. MUZZY, AT TIRUPOOVANUM, 5TH APRIL, 1842.

Survey of Affairs at the Station.

THE temporary residence of Mr. Muzzy on the Nielgherries was adverted to at page 129. Mrs. Muzzy having regained her health, they returned to the field of their labors about the close of the last year, and in March they removed from Tirumungalam to Tirupoovanum, left vacant by the removal of Mr. Crane to Dindigul. Of the station where he is now laboring, Mr. Muzzy remarks—

We found this station in a flourishing condition. There were seven day schools, containing 157 scholars and a boarding-school of twenty-six boys. All of the latter and a part of the former make up the principal part of our audience on the Sabbath. This, however, we hope will not be the case after a place for worship can be erected. There has been a considerable number of calls for books and conversation, and much instruction has been given, which, in almost every case, has been well received. The schools are gradually increasing; and now the harvest is over, we expect a full attendance. In consequence of removing and the cares of the station I have been

unable to make tours among the people, as I wish and hope to do hereafter.

We observe some difference between the people at this place and those at Tirumungalum, whilst the middle and lower classes here appear more respectful, the higher classes and females are less accessible. Heathenism puts on a very bold front, and few days have elapsed for two or three months past, when there has not been celebrated a feast of some kind. A short time since was the great annual festival when three cars were drawn once in course. The show was imposing, and the attendance numerous. Some days previous to this a feast of the fishermen-caste occurred, at which fifty sheep and forty fowls were sacrificed, a singular feast among a people who do not think it right to take the life of any animal, as is the case with many among this people. The heads and shoulders were taken off and offered to the idol, while the remainder was eaten by the sacrificers and their friends.

One reason for this great show of idolatry probably is, that connected with the two large temples in the village, are sixty-two others in the surrounding country, which unitedly own two hundred villages and the land belonging to them, amounting in value to some millions of rupees. As I have witnessed the extent and expense of this vast establishment, and the zeal and regularity with which it is conducted, as also the other effects of heathenism, which every where meet the eye, I can but wish that some of our christian friends were present to receive from observation the valuable lesson they teach. The originator and actors in this scene are heathen; and although they are influenced only by superstition and bigotry, and the object of their devotion is nothing more elevated than a stone or a sinful mortal like themselves, the monuments of their zeal and devotion have filled all the land. The tanks that fertilize the soil, the numerous rest-houses, where charity is bestowed upon travellers, the long shaded avenues, the multitude of temples with their charitable institutions and vast revenues, are all memorials of their devotion whilst living, and of their benevolence and consistency when dying. How strong is this appeal to those who profess to worship the infinitely pure and holy and all-wise Jehovah, and to be laboring for the salvation of immortal souls. Shall they be surpassed in effort or zeal or con-

sistency by these heathen? Shall they not rather be provoked by their zeal to labor and pray much more abundantly? How soon, then, should we see the strong holds of idolatry giving way, and the coming of Him whose right it is to reign.

To assure you that we are not left entirely without hope that this glorious event may ere long be witnessed here, as it is in some other parts of the heathen world, I will mention a circumstance, which though so unimportant that I had passed it by, may impart some encouragement that your labors for this people are not altogether without success. A man of much respectability in this place has for some time past been reading the Scriptures and other religious books with considerable attention. It is more than six months since he began, and his visits to my predecessor, as well as to myself, have been numerous and interesting. He notices every mistake in print or language, and has many inquiries to make respecting the meaning, etc. A day or two since, I gave him a book, (Life of the Apostles,) and five large tracts, all of which he read before he slept. The next morning he appeared more than usually interested, and came very early so as to find me alone, as he said. He said he had very many things to talk about, and the first question he proposed was, What is the meaning of the passage, "except a man be born again, he cannot enter the kingdom of heaven?" He had read of the metempsychosis as set forth by the heathen, but was sure there must be a difference between this and that. He appeared serious and satisfied with the explanations given him; said that he had no objection to do as we did; indeed he knew it to be his duty to forsake his sins; but said if he did, all his friends would forsake and persecute him. He was shewn the sin and danger of fearing man more than God, and the importance of forsaking at once what he acknowledged to be sinful and vain. He appeared to be hoping for a more convenient season to do it. He seemed to be much rejoiced at the reception of a New Testament. He is now reading Rhenius's Body of Divinity, and carefully looking out all the references in the Bible, as he goes on. Although we have been so often deceived that we can put no confidence in any thing this people say or do, yet we believe this case demands our special prayers and efforts.

Syria and the Holy Land.

LETTER FROM MR. SMITH, BEYROOT,
28TH APRIL, 1842.

Commencement of Intercourse with the Druzes.

At pp. 229—33 of the number for June statements were inserted respecting the political condition of the Druze population of Lebanon, and the circumstances and prospect of the mission among them at the beginning of the current year. Below is a review of the origin and character of their intercourse with the missionaries, and of the measures which have been adopted for their benefit. Having mentioned that the mission had decided to establish a new station on Mount Lebanon, Mr. Smith proceeds—

This station is intended especially, though not exclusively, for the Druzes. In the deliberations that have led us to resolve upon its establishment, we have reviewed the history of our intercourse with that people, and the various aspects of the advances they have made towards us and our religion, in order to arrive at an enlightened and safe opinion in reference to a measure of such importance. The facts thus brought under review and our opinions respecting them we have thought it our duty to communicate to you. We shall aim to present them in the same cautious and discriminating manner, in which we have endeavored to look at them ourselves: not for the purpose of impression upon others, but in order to form for ourselves a safe and correct judgment.

1. The first advances of the Druzes towards us, of which we took much notice, was in the winter of 1835—6. They were then threatened with the military conscription, which, under the Egyptian government, was such a terror to all in Syria who professed Mohammedanism. Hitherto, though in their hearts despising that religion, they had professed it, for the sake of protection. But now they found their christian neighbors better off than themselves, they being in no danger of impressment into the army. This temporal advantage of Christianity commended it to their favor, and from time to time, numbers presented themselves to us with an urgent request for baptism. Their application, indeed, was for a full introduction to the doctrines and rites of Christianity, and was accompanied with a professed readiness

to comply with all its duties. The secular motives which urged them were not concealed from us, nor did we fail to make them known to you. Yet we did not feel obliged by them to exclude such inquirers from our houses. On the contrary, in the exercise of that charity which hopeth all things, we trusted that among them might be found some sincerely anxious for their salvation. Especially did faith in the promises of God require us to use the means, in the hope that he would not withhold his blessing. We were the more encouraged by the fact that the number of applicants increased, after it was fully made known that we had it not in our power to afford the protection sought. It was then that the greatest number, both of the nobility and of the common people, flocked to us. They came, making no application and expressing no hope for protection, though we did not conceal from ourselves the fact that they doubtless expected their temporal condition to be in some way improved by a profession of Christianity. Thus this first aspect of the Druze movement, originating in a desire for individual protection, had a decidedly religious character.

This Intercourse promoted by their Political Revolutions.

2. In another aspect of it, it was connected with a desire for national protection. The Druzes originally owned and governed the part of the mountains in which they live. But some seventeen or eighteen years ago, their power was broken, and they have since occupied a subordinate position, oppressed by a christian ruler, obliged to yield the precedence to the Maronite people, and suffering severely in many of their dearest rights. In these circumstances, a particular family, in point of rank belonging to the second grade of nobility, and in point of character and intelligence, second to none in the sect, conceived the idea of securing some sort of protection from England for the whole community. This design came to our knowledge near the beginning of the movement for individual protection already described. That was confined chiefly to the uninitiated, the leaders in this were from the initiated. The one who first proposed it was of that class. In carrying it forward he was indefatigable, not only laboring to commend it to his countrymen, but he travelled also as far as Constantinople and Malta, in pursuit of it. He is now no more; but we shall not soon forget

the gentleness of his deportment and warmth of his friendship in private, and the unaffected dignity of his countenance and person, as he took his place in our congregations on the Sabbath. He was the most interesting Druze we have known. This part of the Druze movement had also a religious aspect; for it was only upon a proposed profession of the protestant religion, that they based their expectation of protection from England. It was this that made it of interest to us as missionaries. For they knew that we were neither political agents, nor Englishmen; yet as teachers of the protestant religion, it was natural that our acquaintance should be sought, and our instructions received. Thus we found ourselves in such a peculiar connection with the sect, that in our journeys among them, the initiated were the first to receive us, and our stopping places were their sacred temples. There was also connected with this part of the movement a desire for schools, which was diligently fostered by the family already alluded to.

3. A third aspect of the movement among the Druzes was connected with a desire to regain their political ascendancy. The general revolution in Syria, by which the government was transferred from Mohammed Aly to the sultan, brought about a great change also in the internal affairs of Lebanon. The governor of the mountains, whose power had reduced them so low, was banished, and their great sheikhs, some of whom had been in exile for seventeen or eighteen years, returned and resumed their authority as feudal lords of the sect. These were strangers to the movement, which, in the meantime, had taken place among their people, in favor of protestantism. Yet the idea of English protection was seized with avidity; and in connection with it, they were willing to countenance schools, both among the common people and the nobility. That they would, in this connection, manifest the same favorable inclinations towards our religion, as their countrymen had done, it was natural for us to expect. But we are obliged to say, that in our intercourse with them, during the past summer, we saw nothing of it. And throughout the sect, either because the necessity of protection in which it originated, had ceased, or from a spirit of conformity to the will of their leaders, which, with the Druzes, is very strong, the disposition to inquire on the subject of religion very much decreased. The desire for schools, however, was evidently stronger and

more extended than ever before, both among nobility and common people. Yet this, we at length perceived, was rather countenanced by the high sheikhs in others, than entertained heartily by themselves. In a word, it became evident, that protection of trade and schools was not the great thing they desired from the English. And when they became satisfied that no aid was to come from that quarter to assist them in regaining their political ascendancy, they took their own independent measures to accomplish the object. And at length, to secure themselves in the position to which the war that followed raised them, they applied to the Turks for that for which they had looked to the English in vain. Two or three of our schools were broken up in consequence, and Mohammedan teachers scattered among the people. But this political ruse of the high sheikhs, we have reason to believe, had not the approbation of the more sensible of the people. And they have now their reward. For the favor shewn them by the Turks, proves to have been only a bait held out to catch them; and they have been caught. Almost every one of them is now under arrest at Beyroot.

Such is a brief history of our intercourse with the Druzes. In reference to it, we need only add, in justice to the Druzes, that in every instance where their disposition to cultivate friendly relations with us has been checked, it has been owing to imminent danger of oppression and persecution.

Present Position of the Mission relative to the Druzes.

1. By the recent civil war, the power of the Maronite patriarch, which has always presented the greatest obstacle to our labors, of any thing in the country, has been, at least for the present, destroyed. That he will regain some of it, we do not doubt. But it seems hardly possible that he should rise to the position from which he has fallen, and possess again the power to persecute as he has done.

2. The power of the high sheikhs, whose intrigues and political designs have of late interrupted, in a great measure, our labors in the mountains, has apparently fallen. And thus we are left again to have direct intercourse with the same class of the people that in former years have so earnestly sought our friendship.

3. Among them, our acquaintance has now become very widely extended.

And this acquaintance is of such a nature that we believe we are universally looked upon as friends; so that wherever we go, we have free access to them.

4. This access is to a people with whom the choice of religion is voluntary. The Druzes are the only sect in the country, among whom birth does not bring the obligations of membership. Their covenant of admission requires that the candidate be in possession of soundness of mind and body, and that it be adopted with an entire freedom of will; or else it is not valid. The consequence is, that more than half of the community have never adopted the profession, and are, strictly speaking, members of no sect.

5. An impulse in favor of schools has now been extensively given, and in favorable circumstances, we could doubtless establish them in very many places.

Among such a people thus situated, we should consider ourselves justified in establishing a station, even did no religious inquiry exist among them. How much of this there is now, we are unable to say: recent events have to a great extent concealed it from us. Yet, though it be now dormant, we are not without hope that it may be awakened, and under proper instruction, lead to a saving knowledge of the truth.

Still, we do not conceal from ourselves, nor would we from you, the existence of obstacles which may hinder the success of the contemplated station, and perhaps even prevent its establishment.

1. The present unsettled state of the mountains may lead to disturbances which will render a residence there wholly unsafe. Since the arrest of the sheikhs, the Turkish authorities have taken such a course, that their designs remain wholly unknown. And what will be the result of the present position of things, we feel entirely unable to conjecture.

2. The jealousy of the Turkish authorities may present a serious obstacle. They are now excessively jealous of foreign intrigues. And after all that has happened, the pasha who governs the mountains might easily suspect our operations of political designs, and arrest them at the outset. Yet we hope, by seizing a proper opportunity for entering upon our labors, and by adopting such principles to guide us, as shall direct us clear of all just grounds of complaint, to escape such an evil. At any rate, in view of the present attitude of the Druzes, and the expectations that have been raised at home, we could not do

otherwise than make arrangements in labor among them, even at the risk of detaining at Beyroot through the year, the brethren set apart for that field.

By letters of a more recent date intelligence is received that the political affairs of Syria remain in a most unsettled and unpromising condition. The alliance entered into by the Druzes and the Turkish authorities had been broken off, and many of the Druze sheikhs had been imprisoned. Albanian soldiers were arriving daily at Beyroot, destined, it was supposed, to fall upon and disarm the Druzes; while these, apprehensive of intolerable oppressions, were probably ready to make a desperate resistance. On all hands were suspense and anxiety. The intercourse of the missionaries with the Druzes was almost entirely suspended, and a dark cloud seemed, for the time, to be hanging over that unhappy country.

**LETTER FROM DOCT. H. A. DE FOREST,
BEYROOT, 30TH MAY, 1842.**

Obituary Notice of Mrs. Smith.

WHILE the labors of the missionaries are so greatly impeded by the disturbed and uncertain state of things around them, the afflictive hand of God has been laid heavily upon their little circle in removing by death one who had just entered it, and begun to mingle her prayers and labors with theirs.

Mrs. Smith was the wife of the Rev. Eli Smith, the writer of the letter given in the last article. She was the daughter of Moses Chapin, Esq., of Rochester, N. Y. She embarked at Boston, to enter on her missionary labor, 27th of April, 1841, just a year and one month previous to her death. Of her last hours, Doct. DeForest says—

Mrs. Smith, whose departure from Rochester a little more than a year since interested the feelings of so many among you in our mission, has been called to reap the reward of her self-denial, after a residence here of only eleven months. She had been unwell for some time, but her disease assumed no unusual or formidable character until two days after the birth of her child, and two weeks before her death, on the 27th May. The first week after the disease manifested itself in its severity, she was considerably stupefied by its effects and the influence of her medicines. On Monday, May 24th, she sank so low from the effect of large internal hemorrhage, that we supposed she would not survive the day; and at the same time her con-

sciousness was entirely restored. Her husband then announced to her that death was very near, as her physicians supposed. Taken entirely by surprise, she was at first startled; but in moment her usual and remarkable composure returned, and she manifested the same quiet calmness as when told on board ship, that a powerful vessel, borne on the wings of a storm, was about crushing their little barque; and that the company had not five minutes longer to live. As the strength given her at that time, when apparently about to be cut off in full health, left her entire self-possession, and enabled her to minister to others who were less favored; so now, when enfeebled by disease and almost fainting from loss of blood, she bore the announcement that death's hand was upon her with more composure than is generally manifested under the trifling disappointments of ordinary life. Just at this time the Alexandria packet brought letters from America, and among others, one from her brothers to Mrs. Smith giving news of their conversion unto Christ. She said she had "never received such a letter, never, never," and exclaimed, "Oh, how I have prayed for those brothers!" Was not this a fulfilment of the promise, to be always with those who go to the world's end to preach the gospel? When "passing through the waters" He was with her, and now when "walking through the valley of the shadow of death" he sent her those glad tidings to sustain her faith and renew her confidence in him. At sometimes during her illness she felt some apprehension lest she might be deceived in her hopes of heaven; but afterwards she expressed a sense of her Savior's nearer presence and of comfort in the assurance of his favor. As her strength failed, she complained of the difficulty of fixing her thoughts, and requested those about her to speak of Christ and quote his promises; and she continued this conversation during the entire day, with some intervals of sleep. After receiving some messages to her friends, Mr. Smith left her to rest, but she called him back to "say one thing more while she remembered it and had strength;"—it was, that she was not sorry that she had come to Syria, even though she came but to die. This testimony is the more valuable because it was unasked; not a word had been said upon the subject until she voluntarily made the above declaration. On Thursday she sank still lower, and her mind wandered through the day, and most of

the night; but a short time before her death she became entirely rational, and conscious, although excessively weak. When asked if she knew us, she replied by a peculiarly expressive smile; and when asked if the Savior was near and precious, the smile spread a heavenly radiance over her whole face, lighting it up in a manner which, in all my death-bed watchings, I had never seen equalled. Soon after this she expired, at twenty-five minutes before two o'clock on Friday morning. Her funeral was attended by a number of English residents and numerous native friends. The services at the house were an address and a prayer in Arabic by Mr. W. M. Thomson. Then a hymn was sung called "Departure" in the Spiritual Songs, commencing,

"Friend after friend departs;
Who has not lost a friend?"

After which an appropriate address was made in English by Mr. Wolcott, followed by a prayer. Her child, who, at her request, is to remain with us until old enough to be sent home, was then baptized—being named for the two brothers above mentioned. Her coffin was borne on the heads of Arabs along our rude pathways, to the mission grave-yard, and was deposited near that of Mrs. Hebard. Here we sang, "Unveil thy bosom faithful tomb," etc. A fig-tree shades her grave, and a young cypress is growing at its foot. If you know the delicate sensibility of Mr. Smith and his discipline of heart to bear his Father's will, you may guess something of his state of feeling under this afflictive dispensation. But surrounded as you are in America, by supports and stays on every hand, you can know nothing of the desolation of such bereavement in a land like this. God give him strength to bear whom he thus chastizes! I believe that I give only the eulogy of exact truth, when I say that the promise of speedy and extensive usefulness afforded by Mrs. Smith, exceeded the high hopes of her acquaintances at home. Under the teaching of her husband, and of a well educated native assistant, whose tears at her funeral bore witness to his attachment to her, she was fast overcoming the difficulties of this most difficult language. Her well ordered household, while it gave a comfortable home to her family, furnished a good and necessary model to the natives of her own sex, who frequently came to inspect it. It was her intention to open a school for girls in the mountain during the coming summer,

and she was in the habit of assisting at the female school at Beyroot. The poor natives have lost much in losing her instruction, and the quiet teachings of her upright example.

What means our God by thus cutting off the teachers of this people? To be angry with us that we would instruct them in his law? or does he try our faith and show us that our strength and confidence are only with him? How much more urgently do we need your prayers now that our numbers are smaller! The work is as great and as difficult as ever, but we are feebler. Pray for us, that we be not disheartened, that we trust the hand which hath smitten us, and love the God who in love doth chasten.

LETTER FROM MR. SHERMAN, AT JERU-
SALEM, 26TH APRIL, 1842.

Superstition and Wickedness of the Pilgrims and Residents in the Holy City.

It would afford you, I doubt not, great pleasure to receive accounts, as it would me to detail them, of a powerful work of the Holy Spirit in Jerusalem. Such accounts, I fully believe, will, at a future day, be given, and cause the hearts of all true Christians to rejoice with exceeding gladness. But the statements which, at present, I am constrained to make, will unfold an altogether different scene from that just referred to.

It is the corruption and profanation of religion, instead of its reviving, which especially attracts our notice and calls for deep humility and prayer. The season of the year has returned in which the city is filled with visitors and pilgrims, drawn together, I had almost said, from every kindred and nation under the whole heaven. The ostensible motive of the thousands thus collected is, as you are aware, to pay homage to the place rendered sacred by our Lord's ministry, sufferings, and death. It is probable that not less than eight or nine thousands are now assembled here for this purpose. If we add to these the number of Moslems who have come to attend one of their annual feasts, we shall find the multitude of strangers now in the Holy City to amount to twelve or thirteen thousand. Were the object of this large assembly to unite in sincere and devout worship to Him who sent his Son here to die for the sins of the world, we should not only applaud the measure, but re-

joice in the privilege of witnessing such a sight. But alas, we feel that Satan finds greater occasion for triumph at these seasons, than at any and all others. It is then that iniquity prevails in high and holy places. The wickedness of the priesthood shows itself out in a manner shocking to the feelings of true and humble Christians, if such are to be found witnesses of their deeds. It is not the worst of their deeds to persuade the multitude who come to worship, that they secure the highest favor of heaven by going through the worse than idle forms and the profane mummeries prescribed by the church; by visiting and worshipping at the sacred places on appointed days; by manifesting a zeal in performances, which, to the eye of the unbeliever even, pour scandal upon the christian name. An important ceremony on Friday of the present week, performed by the officiating clergy of the Armenians, Greeks, Copts, and Syrians, is the literal crowning, crucifixion and burial, in effigy, of the Son of God! It is thus they crucify him indeed afresh, and put him to an open shame. On the succeeding day is another ceremony, perhaps equally shocking and profane, guided by the bishop himself. I refer to the ceremony of the "holy fire," with which you are made familiar. The zeal with which the pilgrims seize this fire, when issued from the place of the sepulchre, shows to what extent the delusions practised by the priesthood get possession of their minds. And the sums they are urged to give in return, as the proof and measure of their love to Christ, and avowedly as the price they pay for, and for which they receive him, go equally to show the awful and daring profaneness of these professed spiritual guides. What, in the view of the world, is a religion like this! What may infidels and opposers justly say of a Christianity characterized by such scandalous perversions! Well may the Moslem and the Jew revile the leaders and the principles of such a religion. We cannot suppose that minds under the influences of delusion like these, can, in any way, be actuated by a genuine principle of love to God. Neither the love of God, nor a love for the truth, impels them to acts of devotion, self-denial, or sacrifice. It is not strange, therefore, that persons of such a character, however much zeal they may manifest in their religious observances, should be convicted, and prove guilty, of falsehood, error, and crime, in their common intercourse with men. It was but last Sabbath we were shocked by an event

which occurred in the very church of the holy sepulchre. An affray took place between an Armenian and a Greek Christian, which shortly enlisted a very large body of Christians of both sects in a violent fight, and had nearly ended in the destruction of several lives. All this occurred near to the sepulchre of our Lord, for which these multitudes, engaged in open quarrel, profess such supreme veneration! Do they truly love their Master?

Yesterday a vast crowd of pilgrims left for the Jordan, to return on Thursday. On Monday next, they begin to disperse for their respective homes. We cannot but hope that some seed has been scattered among them, which will ultimately spring up and produce rich fruit. We have had frequent calls for books by native visitors, and, our depository not being well known to pilgrims, we have employed men to go out and expose our books for sale in the market places. We have thus been able to distribute a good number of copies in the Arabic, Greek, Italian, and Armenian, as well as several in the Hebrew language. The power of the Spirit is not limited. Often he chooses these simple and quiet means to prepare the heart for his renewing and saving influences. May he thus employ the messengers of truth we have been permitted to send out, "that his way may be known upon the earth; his saving health among all nations."

Choctaws.

LETTER FROM MR. WRIGHT, AT WHEELOCK, 21ST JUNE, 1842.

THE report given below relates to the several departments of missionary labor among that portion of the Choctaws who fall properly within the influence of the Wheelock station, and under the general supervision of Mr. Wright.

Out-Stations and Laborers.

Since the last report, Mr. Olmsted has, by request of the Choctaws, settled about five miles northwesterly from Wheelock. He has commenced an interesting week-day school and Sabbath school. Having received license to preach the gospel before he left the north, he preaches one Sabbath a month at Wheelock, and one on Red River. The other Sabbaths he is at home with his Sabbath-school, or attending religious meetings in the neighborhood.

Miss Ker, Miss Burnham, and Pliny Fisk, a native assistant, reside at Wheelock. Miss Ker has charge of the school at this station. Miss Burnham's labors are on Red River, about eight miles from Wheelock. She resided there from October to May, and taught school during the week, and superintended a Sabbath school and Bible class on the Sabbath. As that location is unhealthy in the summer, she did not remain there after the middle of May. She has a little cabin where she lived a part of the time alone, and a part of the time had one or two children with her. Her cabin is close by the house of a half-breed family, from whom she received the assistance she needed. She is spending the summer at Wheelock, but continues her labors on the Sabbath on Red River. At the age of sixty-four, the oldest in the service of the Board, she goes every Sabbath, with untiring diligence, to her work. Nor does she labor in vain. Three, who have been her Sabbath-school scholars, are now members of the church, and others appear to be serious. Fisk is studying under direction of the presbytery, with a view to his being licensed to preach the gospel. He acts as a catechist, and gives instruction on the Sabbath at the several preaching places connected with this station. He is, I think, "apt to teach," and is quite acceptable to his people. He has as yet received aid from a benevolent society of females in Charlestown, S. C. Besides his labors on the Sabbath, he teaches a class of about twenty adult Choctaws in writing and arithmetic on Saturdays at Wheelock, and once in two weeks he meets a class of beginners five miles from Wheelock.

In regard to my own labors, although I find enough to occupy every hour of the day, yet I have to study and labor according as my physical strength will bear. Besides, the care of providing for the ever-recurring wants of a large family and the never-ceasing calls for medicine and medical advice make such encroachments upon my time, that but little is left at my own command. In regard to administering medicine, I have much to do. And although I do not undertake to see one tenth of those who apply to me, yet the necessary inquiries and the preparing of appropriate medicines, occupy no inconsiderable portion of my time, especially during the sickly season. This is a burden from which I would gladly be relieved, if I knew how it could be done. But when the people are

sick, they are afflicted, and in their affliction they come for relief, from ten to twenty, or even sometimes fifty miles; and the spirit of that gospel which we came here to preach, requires us to administer relief as far as in our power.

I have been engaged a part of the time since last December with Mr. J. Dwight, a native assistant, in reviewing the Choctaw translation of the gospels. We have been through Mark, Luke, and a part of John, and hope to be able to finish the remainder of John in a few weeks more.

Since the last report, the Epistles of John, printed at the Cherokee press, have been put in circulation, and have contributed, I trust, to the spiritual good of many of the humble followers of the Savior. Also, within the same period, one of Mr. Gallaudet's tracts, entitled "Bible Stories on the Fall," somewhat abridged and printed at the same press, has been circulated among the people and read with much interest.

Preaching, Religious Meetings, and the Church.

The stated places for preaching are Wheelock and four others. There is much in the attention that is given to preaching in all these places to encourage us in our labors. At Wheelock and two other places meetings are held regularly every Sabbath. If neither the catechist nor any preacher is present, there is reading, singing, and praying, conducted by an elder, or some leading member of the church. Beside the Sabbath exercises, the monthly concert is observed, a weekly prayer-meeting at Wheelock and Boktuklo, and a weekly female prayer-meeting at Wheelock. Miss Burnham also conducted a weekly female prayer-meeting at her school, during her residence on Red River.

What was formerly the Boktuklo church, has, since the last report, been united with the Wheelock church. The churches thus united numbers ninety-five members; eleven have been added by profession and seven by letter during the year. Five have died, some been cut off, and so many have transferred their relation to the churches beyond the Kiamechi, that the number remaining with us has somewhat decreased since the last report. The whole number received on profession since December, 1832, when the Wheelock church was organized, is one hundred, viz. eighty-six to the Wheelock church, and fourteen to what was the Boktuklo church. Of these,

thirty-three have been added since September, 1840. At the sacramental meeting at Wheelock, the first Sabbath of the present month, seventeen requested the prayers of the church. Previous to that meeting a number had made a similar request; so that there are more than twenty, whom I consider as inquirers, and most, if not all of whom, I trust will be brought into the fold of the Great Shepherd. In the congregations to which I preach, the process by which persons are brought in, is generally something like the following. They first become constant and attentive hearers of the word. I notice this constant attention for months, and sometimes for a year or more; then they request the prayers of the church; and then in from three to six months, generally unite with the church. Most of those who have been received in this way have run well. There have, however, been some painful exceptions, which shewed that they were but tares among the wheat.

Sabbath and Week-day Schools—Temperance.

The Sabbath-school and Bible-class at Wheelock numbers about seventy. The one on Red River, under Miss Burnham's superintendence, has between thirty and forty, and seventeen in the Bible class. There is also a Sabbath-school of twelve or fifteen at Lokfata, taught by a native member of the church and his wife, who were educated at the mission schools in the old nation.

The school at Wheelock has had thirty-nine scholars—twenty-seven girls and twelve boys; the average attendance was twenty-five or thirty. The large boys have been transferred to Mr. Olmsted's school, and we wish this to become a female school altogether. Miss Burnham's school on Red River was continued twenty-eight weeks, and consisted of twenty scholars, the most of whom attended to Choctaw studies only. Beside the daily attendance, six or eight young Choctaw females came every Thursday, the prayer-meeting day, to be taught to read. The Sabbath-school, mentioned in the last report as under the instruction of Mr. Folsom, is still continued, although under a modified form. Mr. Folsom does not teach himself, but employs a teacher, who teaches on Saturday writing and arithmetic—on the Sabbath reading the Scriptures and religious tracts. The present number who attend is about thirty-four. The teacher, who is also a judge of the supreme court,

is not a professor of religion, but a moral man, and a warm advocate for temperance. A young female member of the church, who lives about three miles from Wheelock, has a class of young females whom she instructs once a week. Mr. Fisk, as stated before, has also two schools under his care.

The cause of temperance has received a new impulse during the year. There are three societies in the neighborhood of Wheelock—an adult, a juvenile, and a female society. Of these societies there are not far from two hundred members. There is to be a temperance celebration the present week, and accessions are expected to the ranks of the cold water army.

A mere statistical report of our schools does not shew the progress that knowledge is making among the Choctaws. The desire for knowledge and improvement is extending, and many, in places remote from any school, have learned to read. The truths thus brought into con-

tact with their minds, it is hoped, will be like the leaven hid in the three measures of meal. An instance of this kind has recently come to my knowledge. In a settlement fifty or sixty miles from Wheelock, a number have learned to read, among whom was a promising youth of sixteen or seventeen years of age, who had heard little or no preaching. He became deeply interested in what he read. But he was soon taken sick and died. On his dying bed he enjoyed great peace of mind, and spoke much of heaven, and tenderly exhorted his father and other relatives to be ready to follow him. His exhortations have made a deep impression on his father's mind, which, it is hoped, may lead to his saving conversion. This fact shows the importance of our Choctaw books, and also, how desirable it is that suitable reading matter should be furnished for so many minds which are now beginning to thirst for knowledge.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN KRISHNAGHUR.

THE religious awakening in the Krishnaghur district in Bengal has repeatedly been noticed in this work, and copious extracts from the communications of the missionaries have been inserted here. Since the last extracts were given, at page 502 of the last volume, other reports of the missionaries have come to hand in the Missionary Register for June, which will enable the reader to form an opinion as to the character and value of this religious movement after the first excitement has passed away.

Reports of the Missionaries.

The Rev. W. J. Deerr writes from Chupra—

The number of converts attending divine service is nearly the same as stated in former reports. I have reason to believe that, however slowly, they do grow in grace. Seven readers are employed to go into the villages, to assemble the people for prayers. These teachers are not far advanced in christian knowledge, and are therefore, as recommended by our excellent bishop, themselves trained and instructed at home.

The pupils in my school, twenty-eight in number, rejoice my heart. Their firm and unshaken belief in the Bible; their profound rever-

ence toward God their Savior, which they shew, by never pronouncing the blessed name of Jesus slightly; their lively feeling and interest in the word of God; together with the spiritual conceptions which they evince; are a source of daily consolation to me. I do believe that the natives of this country, after they have been brought up in the nurture and admonition of the Lord, will conspicuously adorn the christian character.

From Solo, another of the stations, Rev. A. Alexander writes—

The several branches of labor have been continued by myself, the catechists, and readers, as heretofore. The attendance on divine worship at the different village chapels, ten in number, has been pleasing; and the growth in divine knowledge of many of the poor people is gratifying.

The number of communicants is about forty, and of their growth in grace I am disposed to think favorably.

We have had 155 adult and 96 infant baptisms during the year. The people bringing forward their little ones for early baptism is a pleasing feature. I constantly endeavor to impress on the minds of all a sense of their duties toward these helpless ones, of whom the Savior has said, Of such is the kingdom of heaven. The number of marriages solemnized is 22.

With regard to persecution, a number of cases have been brought to my notice, of a trying nature. Remedy there is none; nor can there be, in the present state of things: our only help is from on high. The hatred of the landholders to the name of Christian is beyond conception: the following instance will suffice to shew how they are disposed toward us.

Having received from friends the means, to a great extent, of building a new mission-house, etc., at Joginda, some miles to the northeast of this, I proceeded to take on lease, from a Mussulman fakir, four biggahs of land for that purpose. A ditch was cut round the premises, one kila of bricks prepared, and another was in a state of forwardness. The work was at once stopped, and the natives prohibited from working for the padre sahib. The poor man who gave the lease to me lodged a complaint at court, and the land was proved to be his; but the talookdar denies it, and is bringing false evidence to prove his assertion: he will do all he can to drive us from the place, and will most likely deprive us of the bricks, etc. The cry of these enemies is, "We will have no Christians: these people are false Christians." Thus it has been from age to age: "We will not have this man to rule over us." Our inquirers, in those parts, are numerous; and had not these hindrances fallen in the way, the mission-house in Joginda would have been nearly ready, and I might have been giving a good portion of my time to looking into the nature of the work there. But let us not despair: we know who has promised—yea, even sworn—"Unto me every knee shall bow."

Rev. C. T. Krauss thus describes the state of things at Kabastanga.

The conduct of the native congregations in the different villages of this division is, upon the whole, more satisfactory than it ever has been. Some few are exhibiting in their lives and conversation the influence of the Spirit of God upon their minds.

Divine service is regularly performed twice on the Lord's-day, in the principal villages. I go myself to one in the morning, and in the afternoon service is performed the second time at home, with about twenty Christians, men and women, who live in my compound, and attend prayers regularly every day in my house.

The catechist, Pauchoo, visits the villages, besides the duties he has to perform at home: and the christian readers in my employ have prayers with the Christians in the villages every day.

The number of individuals admitted into the church during the year is seven—six adults and one child.

The number of christian families in this division is 162, or 722 souls; of whom 317 have been baptized, and 405 are still on the list of inquirers.

While the dwelling-house was being erected, the Christians were sifted, and reduced in number, by a close and constant examination of their real christian character, as well as by the oppressions of the zemindars, who, looking with a suspicious eye upon the edifices rising so quickly in different directions, thought it the proper time to drive the Christians with their missionaries away.

The Rev. C. W. Lipp gives the following account of that portion of the mission which falls under his care at Rottenpore.

My time has been much occupied with the erection of the necessary buildings, which are now completed; but the people have been visited as often as practicable. My charge, living in the mission compound and in sixteen villages,

consists of 602 Christians—213 married men, 143 married women, widows included, 130 boys, and 116 girls. Of these, 265 adults and children are baptized, and 346 are unbaptized. The boys and girls are not under regular instruction, except a few boys who are taught to read and write by the readers who visit the villages. Many children, however, attend divine service in their own villages, and nearly all of them with their parents are looking forward to the time when they may be regularly instructed in a boarding-school.

In the course of the past year eight children and three adults were admitted into the church by baptism.

The Christians are still suffering a great deal from the cruelty of the zemindars and others.

Divine service is regularly held, twice on the Lord's-day, and in the villages during the week. Seven villages are visited weekly by seven readers, and such arrangements are made, that the Christians of the other villages may also attend. The number of regular attendants upon divine service is small, 143—owing to the unwillingness of many of the baptized and inquirers to be instructed, to their not having appropriate buildings in which to assemble, and to their fear of the zemindars, who threaten to apprehend them at the places of worship. When I took charge of my district, there were two mud chapels, one at Anunda Bas, and another at Jugunathpore. I have built three more, one at Bagwan, one at Brombonagore, and one at Jupinathpore: two more are required, and then I shall have a chapel in every principal village.

Rev. Mr. Blumhardt in his report says—

It is six months since I took charge of the station. I am happy to be able to say that the work is greatly progressing. Some of the chief difficulties have, through God's help, been removed, and peace and general order restored. New habits, new feelings, and, I humbly trust, new life of spirituality are advancing in many of our Christians, so that I can evidently see that God is working among us.

My present sphere of labor is extensive and important: it comprises 26 villages, besides the duties at the station. Here I have regularly, on every Lord's-day morning, an English service, at which all the residents usually attend. In the afternoon I have service in Bengalee, which is pretty well attended, and the people are regular and attentive. The average number of native Christians is about 20 adults, together with the boys of my school. In the christian seminary, which is under my care, I have at present 22 boys, who receive instruction in reading and writing English and Bengalee, and arithmetic. I have hitherto taken the first class myself in English; and, on the whole, the school gives me much encouragement.

For the twenty-six villages I have one catechist, Caly Comar Ghose, who resides at Boorghathee. He has the work quite at heart, and proves very useful to the people, by the care which he takes for their spiritual and temporal welfare. In these villages there are twenty-eight christian families: some of them were baptized when the bishop was last here, and the others have been subsequently admitted into the church by me. The number of inquirers in my district amounts to fifty-seven families; of whom some will shortly be baptized, and the others are under instruction. The cate-

chist has a small girls' school at his place, conducted by his wife: it is in a very hopeful condition.

Rev. Mr. Kruckeberg makes the following interesting statement.

There are, at present, six parties in Hindooostan opposed to idol worship—the Christians, Mohammedans, Vedantists, Anglolocists, and Kurta Bhujahs. Of these, very few, on the whole, become obedient to the gospel; but as all are opposed to image worship, it is an astonishing fact that it should continue so long to enslave millions of Hindoos.

Summary View of the Mission.

In December last the Rev. J. Innes, secretary of the Calcutta Corresponding Committee, having visited the Krishnaghur mission, made a report on its condition, in which, after confirming the statements of the missionaries, he adds the following concluding observations.

The work in Krishnaghur is in a more favorable state than at former period. There was, as is well known, much misapprehension on the part of the natives, as to the nature of Christianity itself, and many of those who joined themselves to the christian party—whatever may have been their motives, of which I now say nothing, whether they were sincere or insincere—did so in ignorance of the religion which they were adopting. Knowledge and light have been spreading among the people: their errors are being chased away by a firm and enlightened mode of proceeding on the part of the missionaries, who found their people laboring under such misapprehensions; and it is found, that, as the gospel becomes more known, the sordid and grasping spirit demanding money, which would starle and distress the christian laborer when he entered a village, is giving place to a conviction of the uselessness of such applications, and an understanding of the real purport of the missionary's visits. The people have likewise been tested by the fuller explanation of the gospel to them; and the event has proved, that there are many glad to welcome the missionary, not as a mohajer to lend money, not as a protector to take up disputes with zemindars or planters, but as a preacher of the gospel of Jesus Christ. There is, then, a better feeling generally among the people on the subject of religion than there has been hitherto, and a dawning of religious knowledge in their minds.

The missionaries have now a firmer hold in the district than ever. This is an important point. They are getting more and more settled. They have taken possession, as it were, in the name of the Lord, and who will eject them? Is there any fear that they will be obliged to fly? Is there any danger of their being driven out? None whatever. The Christians desire them to stay, that their children may be taught, and for many other reasons. The heathen will not turn them out, for they hope to have their sons educated in the missionary's school. The planters will be glad to have ministers of the gospel in their neighborhood. All appearances tend to show, that if a missionary should leave his mission, he would leave it voluntarily, and not by any compulsion of the natives. There

has been a feeling, I believe, among the zemindars, that the missionaries might be induced to relinquish their intention of settling among the villagers, if a little opposition were offered; but this hope is now given up. They may still desire to drive the missionaries out of the district, though this does not appear quite certain; and if they find that the Christians learn, under the influence of the missionary, to pay their dues more regularly, and with a more cheerful spirit than before, they will soon begin to value his presence in the midst of their riots. But if they still desire the departure of our missionaries, they have less reason than ever to expect the fulfilment of this desire: for the substantial nature of the buildings erected by the missionary is, to those among whom they dwell, a type of the christian courage in their own hearts, which will not be dismayed by difficulties, or overcome by persecution.

After statements relative to the promising condition of the schools, Mr. Innes remarks—

I must conclude by expressing my conviction of the prosperous state of things, in every respect, throughout the district. I have gone from one place to another, seeking for discouragements, but I have found none. Wherever I turn, a bright prospect meets my eye. Whatever inquiry I make, the answer is full of hope. All the districts are yet in infancy; but an infancy which gives promise, in each case, of ripening into vigorous manhood. I protest against the partial judgment, which, looking but at one part of the field, would extol it, to the disparagement of other portions, less known, perhaps, but equally hopeful with the other: and I testify to the falsity of the assertion, that the work is languishing in any part of this mission, either from want of experience in the missionary, or defect of system, or any other cause whatever. I left Calcutta for Krishnaghur with fears and misgivings, for we had heard and read of difficulties and discouragements; but the bright aspect of the work, when I came to look upon it myself, speedily dispelled my apprehensions, and gave me confidence that it is of a stable character. I would not compare Christianity in this place with what it is in other missions, or at home in a rural district; though such comparisons are apt and reasonable. I will not compare it here with what it is there, because there may even be doubts entertained of the character of religion as exhibited in such distant places; but I will take religion as it is in Krishnaghur, and set it against religion as I find it pourtrayed in the Bible: and if I find it in the sacred record appearing in the lively faith of one, the burning zeal of another, the fervent love of a third, and the deep humility of soul which may characterize a fourth saint, I turn to the native flocks and observe the germs and commencement of such graces in one and another of the Christians. Perfection is not here to be looked for till after a season of probation and trial, nor maturity till after a time of growth. All here is at present only budding forth and germinating. It is the spring-time of the mission; but a spring which promises to ripen into the rich autumn of a David's fervor, a Peter's zeal, or a love like that of the favored son of Zebedee.

Let Christians, instead of encouraging a spirit of curiosity and constant inquiry concerning the progress of the work—which reminds one of the child who takes up the plants in his garden from

day to day to see how the roots are growing, and so receives no flowers in reward for his toil—let them cherish a large-hearted liberality; and give freely of their substance, till the laborers, who are best able to judge of the need of funds, cry out, "It is enough;" and, instead of being doubtful and desponding, let them believe, and in the exercise of a lively faith, approach the Throne of Grace and plead the abundant promises of God with fervent supplication; and then our hearts would soon be made glad, not for what missionaries have done, but for what heathens have received from God by their instrumentality, for what the Lord himself has done in the earth for the glory of his own name. Let the instrument be little accounted of: let man be forgotten. May the time soon come when the harvest shall spring up abundantly; and the stately plant rear its head on high, so as to out-top the pigmy husbandmen who sowed the precious seed, and are now preparing to reap and gather into the garner of the Lord! and, as the breath of the Holy Spirit passes over the golden grain, may it wave and bow in adoration to the God of heaven alone, the Redeemer of sinners, Jehovah Lord of Hosts!

GOSPEL-PROPAGATION SOCIETY'S MISSION
NEAR CALCUTTA.

Religious Awakening at Baripore.

THE bishop of Calcutta makes the following statement relative to a newly awakened attention to Christianity which has recently manifested itself in connection with the mission of the Society for the Propagation of the Gospel, which seems to be similar in many of its features to that in Krishnaghur. The bishop says—

The society may, I think, rest assured, that in their missions at Baripore and Jangera there is a great movement—a widely-spread spirit of religious inquiry—a shaking among the dry bones—something of the same kind as the contemporaneous awakening at Krishnaghur. I was myself at Baripore two months ago, and there were 250 candidates announced, some of them from a distance of twenty or thirty miles, for confirmation. The Rev. C. E. Driberg called on me on the 8th of April, and informed me that all the mission was going on well; that several accessions of families to the christian flocks had taken place in the south; and that, more especially, a village named Kristumpere, about thirty miles from Baripore, consisting of one thousand Kuria Bhojahs (worshippers of the Creator)—the very same class as our Krishnaghur inquirers have sprung from—was beginning to ask after the heavenly doctrine. The people have frequently been over to Mr. Driberg's nearest catechist, about six miles, in bodies of twenty or thirty at a time, to inquire after Christianity, and have remained disputing and arguing till midnight. Their spiritual guide, called "Gossein," says, "He is perfectly convinced of the truth of Christianity, but wishes to wait till he can bring over his flock with him." Mr. Driberg humbly hopes that they will join the faith of Christ ere long.

CHURCH MISSIONARY SOCIETY'S MISSION IN
EGYPT.

WRITING relative to his labors during the year 1841, Mr. Kruse says—

We have been visited during the past year with many severe chastisements from our heavenly Father; but we desire to begin this new year with thankfulness to God. "It is of the Lord's mercies that we are not consumed, because his compassions fail not."

After our reports of former years, in which we stated the progress of the mission and pointed to the large field open in all parts of Egypt, we confidently expected to receive efficient help from home; but, on the contrary, I find myself alone, scarcely able to maintain the various establishments. The Lord, however, has given strength according to the day.

Divine service in English has been better attended this year than ever, owing to so many travellers passing through Egypt. On their account we have had two services, one in the morning and another in the evening.

The services in Arabic have been continued every Lord's-day morning, conducted, for the most part, by the teachers Metery and Yousef Hanna, one in the seminary and the other in the boys' day school. Both these teachers having been trained in the day school, are now efficient helpers; they do their utmost to conduct these services according to our directions. After the service they distribute among the children religious tracts, which are always received with great joy and thankfulness.

Our several school establishments have proceeded steadily; with the exception of April and May, when Cairo was visited with the plague. When the schools were re-opened they appeared to be better attended than before. The various branches of instruction were stated last year: and having continued much the same this year, I need not repeat them.

The word of God is read daily in all our school establishments; and we can impart christian instruction without the least obstacle from without.

The seminary numbers this year 24 pupils, of whom 10 are boarders and 14 day-scholars: 8 of these pupils are Copts, 3 Roman catholics, 4 orthodox Greeks, 2 Armenians, and 7 Mohammedans. Fourteen have been admitted during the year, and fifteen have left the establishment. Of these, one was sent to Malta, and is engaged in the translating department with Mr. Schlienz, one has become teacher in the Armenian school, two have found employment as interpreters to English travellers, and others are engaged as clerks in the service of the government. The European teacher is now employed only in the forenoon, an Egyptian youth acting as English reading-master in the afternoon. The Arabic grammar is taught by a teacher trained in the seminary.

Day school. The number of boys on the books is 62, and the average attendance about 50. Forty-four are Copts, three Greeks, four Armenians, and eleven Mohammedans. In the course of this year, thirty have been admitted, and fifty-seven have left. Of these four have been received into the seminary: most of the rest have been put to some employment by their parents. We trust, however, that they have so learned to read the word of God, that it may be their guide in after life.

The number of girls on the books is 131, and the average attendance 85. During the year 37 have left and 31 have been admitted. Of those on the books 89 are Copts, 4 Greeks, 20 Greek catholics, 7 Roman catholics, and 11 Mohammedans. The higher class, formed last year, continues to receive instruction in the forenoon from Mr. Ayoub, in Arabic reading, writing, and arithmetic; and the same class is daily instructed by Miss Lewis in English reading, and in European needle-work, which the natives highly appreciate: the progress which they make is very pleasing. Another class has been formed this year, under Mrs. Um Soliman, of those girls who read in the New Testament. While Mr. Ayoub and Mrs. Um Soliman are teaching the higher classes, Miss Lewis superintends the monitors, who teach in the common school in the morning.

The various departments of our mission are in a progressive and flourishing state: and many pleasing evidences of the instruction given to our scholars are manifest in their deportment generally. Our religious school-books have been introduced into several Coptic schools; the Armenian school has been amply supplied; and the Jews' school has been partially provided with Hebrew and French bibles. Thus the Lord continues to open many doors of increasing usefulness.

Mr. Leider, engaged in the same mission, makes the following statements respecting the distribution of the Scriptures and other books.

The demand for the Holy Scriptures and other useful works has, during the past nine months, been greater than at any other period of our stay in Egypt. I myself have distributed and partly sold, nearly six thousand copies; viz. 1,109 of the Holy Scriptures, 2,597 books, and 2,145 tracts, from the society's press at Malta.

LONDON SOCIETY'S MISSION IN THE WEST INDIES AND GUIANA.

Or the growth and promising character of the mission in Jamaica the society say—

The reports from our stations in Jamaica for the past year have been of a truly gratifying character. The operations of the society in this island were commenced in the year 1834. Since that period the number of our agents there has risen from six to nineteen, including six native assistants.

Our missionary brethren have established permanently eleven principal stations, with several out-stations; and they have erected fourteen commodious, and, in some instances, spacious chapels, beside several school-houses. The aggregate number of their congregations is not less than 6,000, and more than 1,500 children are receiving the benefits of instruction in their schools. Upwards of 500 persons are united in the fellowship of their churches, and about three times that number are included in their probationary classes of inquirers. The number of their church members might have been greatly increased, for the desire of the negroes who attend christian worship, to enjoy the external privileges of religion, is strong and universal; but our brethren have been compelled, though reluctantly, to believe, that to a

great degree this desire is the offspring of ignorance, vanity, and superstition, rather than enlightened piety; and in some instances, that it is prompted by no higher motives than the distinction and advantage by which membership is usually attended. In the admission, therefore, of members to their churches, they have been anxious to exercise a holy prudence and fidelity; and, by a judicious course of catechetical and scriptural training, and by their direct personal labors, (in all cases for many months and in some for years,) they have endeavored to prevent the intrusion of the unworthy and self-confident; while, to the diffident and contrite, they have delighted to present all the encouragements and facilities which their state demands. We are happy in bearing testimony to the general purity and zeal of the mission churches of Jamaica, under the pastoral oversight of our beloved brethren; and, as an evidence of their love to the gospel and to their teachers, it may be stated, that, at several of the principal stations, the amount of their free-will offerings during the past year was more than equal to the salary of the missionary.

Of the mission in Demerara and Berbice the society say—

In Demerara and Berbice the unwearied and persevering efforts of our missionaries continue to be blessed with manifold and peculiar indications of prosperity. The places of worship are too small for those who are anxious to attend, and crowded congregations listen to the word of life with lively interest and fixed attention. The churches continue to hold forth the word of life, and, by the divine blessing on their holy example and their active efforts, many that were wanderers and outcasts have been restored to the Shepherd and Bishop of souls. The christian liberality of these negro churches, which formerly awakened no less astonishment than admiration, has, during the last year, attained a yet higher standard. The Rev. James Scott, of Demerara, whose congregation of about 800, consists, as he has more than once stated, exclusively of "field-laborers," wrote thus to the directors, in January last—

The sums raised by the church and congregation, during the year, have exceeded in amount my most sanguine expectations, being in all rather more than £800 sterling. I have thus been able to meet the entire expense of the station, including current and extra expenses, repairs, etc., my own and teacher's salary, and to place between two and three hundred pounds to the building fund.

You will not be surprised, when I say it affords me much joy, that the liberality of the people has enabled me to go on conducting the extensive and complicated machinery of this station, including all its schools, without drawing a farthing from your funds. This would have been delightful under any circumstances, but at the present moment, when we hear so much of the embarrassed state of your finances, it is peculiarly so. We bless the Lord who has given our people money, and a heart to consecrate a portion of it to himself.

The Rev. Mr. Roome, of Berbice, states—

The services connected with the opening of the new chapel were held on the first and second of January, when the brethren Haywood and Davies preached. As the chapel will cost

a considerable sum, I felt it my duty and privilege to set a good example before my flock on that occasion, and gave all I had (about thirty-five guineas.) This was nobly followed by my beloved people; so that the collection exceeded £400 sterling. I communicate this little matter respecting myself, simply and only to show you that I have no wish to spend the society's money, without, in addition to no little toil and anxiety, giving of my own, to the utmost of my ability.

I am, moreover, very happy to be able to say, the entire income of my station for the past year amounts to 21,000 guilders, exactly £1,500 sterling, being (exclusive of the thank-offerings of the people) nearly £300 sterling more than that of last year.

The Rev. E. Davies, of New Amsterdam, gives a similar gratifying account of the liberality of the people under his care—

It is not from a wish to spare ourselves that we cry for help, but rather that we may be sooner in a position to help the world. Two thousand pounds sterling, our church, of only between 300 and 400 members by all working, raised towards the cause of God during last year; so that whilst we are not ashamed to beg, we are not too lazy to labor.

In view of these facts the society justly remark—

From these facts, it is evident, that the churches of Guiana well deserve the assistance they have received from the churches of Britain, and that at no distant period they will not only repay their debt of love, but aid us, by their generous contributions, in our efforts to extend throughout the earth the blessings of salvation.

AMERICAN BAPTIST MISSION IN ARRACAN.

ARRACAN is a province lying on the west of Burmah, along the eastern shore of the bay of Bengal, and is under British control.

Climate—Notices of a Sect at Ava.

Of the climate Mr. Kincaid writes 28th of April—

The cholera still rages with great violence, sweeping to the grave from ten to twelve persons daily. The heat is terrible; the mercury does not fall below 80° in the night, and exposed to the sun it rises to 134°. We can expect no abatement in the heat till the monsoons set in, which will be about the middle of May, and all are looking most anxiously for the rains to cool the burning atmosphere, and remove the cholera and fever. The bazaars and streets are forsaken from eight in the morning till four in the evening, and even then but few are seen moving about. At evening I generally have visitors, all of an interesting character. The fear of death sits on every countenance, and multitudes appear to be disposed to think and reason soberly.

Again, May 10th, Mr. Kincaid adds—

Yesterday it rained for the first time in more than six months. It was accompanied with high wind, sharp flashes of lightning, and moderately

low thunder. The rain fell in torrents for about three hours and then nearly ceased, but the wind steadily increased from twelve o'clock till eight in the evening, when it rose to a perfect gale, tearing up the roofs of houses, and in some cases carrying them entirely away. When the wind rose to its highest pitch, between eight and nine in the evening, the peals of thunder were like the continual roar of heavy artillery, and the whole atmosphere was filled with sharp, forked flashes of lightning. To-day the whole heavens are covered with dark, rolling masses of clouds, driven by strong wind. The change in the atmosphere is most refreshing. The thermometer has fallen from 96° in the shade to 80°. For two months and a half it has seldom fallen below 96° during the day, and 80° in the night. The natives confidently expect the cholera will now cease.

Again, on the 29th July, he gives the contrast—

The sun has not shined this month, and it has rained night and day, without the cessation of an hour. The wells are all full of water; it is supposed that, on an average, three inches of water have fallen every day during the month.

June 8. Several Burmans from Ava are now in the city, on their way to Benares, the celebrated seat of Hindoo learning. Their report is, that the king was much displeased at the great increase of the number who believe in the "white books," and of those who are becoming *Para mats*. Many were taken up and confined, but when it was ascertained that there were six or eight thousand of these two classes, the king put a stop to all further persecution, and inquired into the cause of this defection from Buddhism. The result was, that these people denied that Gaudama was either worshipped or known as a god, in the great country where the sacred books say he became divine. The king then consulted the brahmins, and appointed this deputation to go to Benares, and there examine the inscriptions, and the most ancient records for evidence of Gaudama's incarnation. This is the substance of their report. There is some truth in it, no doubt; but how much, it is impossible for me to say. By the "white books" are meant, the Christian Scriptures, which, in 1837, were in the hands of people in Ava, Umerapura, and Sagaing. Then there was in Ava a church of twenty members, and between fifty and sixty inquirers, several of whom were among the first families in that city, who professed to believe the gospel. Besides this, it is reasonable to suppose that a large number, in secret, were instructed and enlightened by the preaching they heard, and the tracts and books they read—that is, very many who read and heard to good purpose, through fear or other causes made no revelation of their feelings. I have reason to think there were many such. By the *Para mats* is meant a class of metaphysicians, which arose about forty years ago in Ava. Ko San was the founder of this sect, and he, together with about fifty of his followers, suffered death for adherence to their principles, by order of the grandfather of the present king. They regard all the sacred books, except one (the A-be-dema,) as a compilation of fables and allegories. Gaudama himself was a fabulous being, intended as a personification of the eternal rule of right. The worship of idols, penance, the counting of beads, the voluntary poverty, celibacy and exclusive dress of the

priests, they treat as a gross imposition, intended by its outward show to deceive the unfeeling and ignorant multitude; their system of religion (if it can be called such) is made up of negatives. All the most learned men in Ava were either openly or secretly *Para mats*. They have no idea of a Creator, but hold that mind and matter are eternal, the true principles of good and evil. Therefore to adore an idol, or reverence a shaven-headed priest, is the prostration of mind to matter—it is to abjure reason, and become the abject slave of gross material substance. The "white book" people and the *Para mats* sympathized with each other in reference to idolatry, and all the out-works of paganism, and the *Para mats* read most eagerly the tracts and books we distributed; so that a revolution for the better was gradually taking place in their views. About a year since, a royal order was issued to extirpate the "white book" religion from the empire—so the brahmias say, and several Burmans from Ava, report the same. It was about this time, too, that the Karenas in the country around Bassein, Pantanau, and Rangoon, were visited with such severity.

A Boodhist Monk Converted—Inquirers.

10. Ko Too-a was baptised this evening, in the presence of a large assembly, probably five hundred. I have mentioned this man on several former occasions, and need not here repeat the facts connected with his examination of the Scriptures and final conversion. For nine years he was a priest. The first years were spent in his native city, La Toung, about fifty miles west of Ava; the last three years he passed in the queen's monastery, where there are usually five hundred monks; in this celebrated monastery, he, with about twenty others, were in the habit of using coco-nuts for their pillows; at the slightest turn or motion, the head would slip from the coco-nut, and this was a signal to resume their studies, at whatever time of night it might be, so eager were they to reach the highest grade of learning. It was here, too, that he became disgusted with the monastic life. He was witness to such scenes of gross immorality in some, such contempt of monastic rules in others, and such levity and indifference in all, that he resolved to lay aside the habit of a monk as soon as circumstances would permit. As such a step is disgraceful, after having been examined and taken a degree, and as most of his friends were opposed to it, particularly an uncle who was governor of the south gate of the palace, he proposed going on a pilgrimage to some of the most celebrated shrines. To this his friends consented and he came direct to Arracan. He is a man of superior understanding, and a first rate Burman scholar, and I shall be much disappointed if he does not become a preacher of the everlasting gospel; he has a depth of feeling and a tenderness of heart which seem to point him out for usefulness.

22. I have hardly had an undisturbed hour for reading or writing this month. Almost constantly, from morning till ten o'clock at night, some one or more has been at the house to get books, to propose questions, to listen to the gospel, or to dispute. A great number appear to be aroused to investigate the subject of religion. It is stated by the disciples, and some of the best inquirers, that between one and two hundred are so much enlightened that they have abandoned the pagodas, idols, and priests.

I feel intense anxiety for these awakened souls; they are standing upon a precipice. Opposition, too, is more bitter and persevering than it ever has been before.

July 6. I have just received a very interesting paper from the mountain chief. He first gives his own name and title, "Chet-za, the great mountain chief;" then follow the names of thirteen petty chiefs, who are his neighbors, with the statement that they and their people for ages have been without the knowledge of God and his law—that they have no books, and, therefore, can neither read nor write—that in ancient days God gave their fathers a good book, written on leather, but being careless, a dog carried it away and destroyed it, and thus the divine displeasure appeared against them—that they are anxious to know the true God, and be taught the true book, though no one has ever appeared till now, "bringing the good book." "Our sons and our daughters we shall deliver over to you to be taught, if you will have compassion on us." Then follows a list of 273 names of boys and girls whom they wish to place in school, if I will come to their mountains.

There is something singular, as well as deeply interesting in this request. From time immemorial they have had intercourse with Burmans, but have resisted idolatry. They have looked with apathy, if not with contempt, upon the imposing ceremonies of Boodhism—its temples, pagodas, monasteries, idols, shaved-headed priests, its ten thousand burning tapers, its prostrations, its beads, its celebrated shrines, and its pilgrimages. Like the Karenas in Tenasserim, and in Burmah, they appear to be looking for the "good book" which will tell them of the true God. There is an overruling Providence in this, and the request of the mountain chief and his friends sounds to me like the Macedonian cry, "Come over and help us."

Persecution Commenced.

Under date of October 29th Mr. Kincaid gives an account of a persecution which was prevailing in Akyab.

Soon after I last wrote you, a most determined and bitter opposition began to manifest itself in this town. The baptisms and the number who were reading our books and listening with attention to the preaching of the gospel, aroused the priests and hundreds of the people. Those who had been baptized, and those who were inquirers, were thrust out of the pale of society—they could not go into the streets without being assailed by men, women and children, with all the low, insulting, and opprobrious epithets in the language. Many of them were threatened with what is called a lynching in America, and this mode of taking private vengeance, or playing the part of assassins, is no uncommon thing in this town. I have seen several who have been stabbed or cut down with an axe while going along the street in the evening. The opposition now is as violent as it was in August. The two disciples baptized last were worn out with insults and oppression, and at length became timid and went away. We greatly fear they will fall away entirely, if they do not apostatize, though it seems impossible that they should ever deny the Lord that bought them. We have more or less visitors at the house daily, but then they are mostly people

from the country. There are many in the town who keep the books we have given them and read, although ridiculed and treated as heretics ; so we still have hope that God has some people to be gathered into the fold of Christ. I expect soon to see the mountain chief and some of his people, though I often fear the priests and their zealous supporters may frighten that simple-hearted people.

BRITISH AND FOREIGN BIBLE SOCIETY.

Desire for the Bible in New Zealand.

THE REV. W. WILLIAMS, writing from Poverty Bay, says—

I take the earliest opportunity of expressing my thankfulness to the Committee of the British and Foreign Bible Society for the great liberality with which the application has been met, for a supply of Testaments for the New Zealanders ; but I am obliged to write as a solitary individual, being far removed from communication with the rest of my brethren. The feeling of the New Zealanders will be shewn most substantially by the manner in which they regard the boon. So soon as it is known that books are to be had, the attention of all is directed to that quarter, and though a desire for European clothing is becoming universal, yet a desire to possess the Word of Life holds the first place. Of the books which have been received in New Zealand, I have had as yet only one case, containing 492 copies. In eight days the whole were disposed of, and I have the gratification of sending you the sum of £30, 15s. 6d., received from the natives in payment of a portion of them. Of the 10,000 copies sent for the Church Mission, I could readily dispose of 3,000 in this part of New Zealand : so that neither will it appear that our demand was exorbitant, nor that your liberality has been misplaced. My only fear is, that when I shall have received all that fall to my share, there will be a great deficiency.

You are perhaps aware that the papists are making a vigorous effort in this country. They number nearly as many missionaries as we do, but they can effect nothing against the matchless sword of the Spirit. Many natives will pay for a copy of the Scriptures who cannot read, and I have found that the mere possession of the book is enough to deter them from listening even to the first overtures of the papists, and many who professed to belong to them, have said, "Supply us with books and we will join you." But when once in possession, there is an inducement to learn to read, which is generally effectual, in old as well as young.

I pray that the Bible Society may be prospered yet more and more, until all the tribes of the earth shall read for themselves the wonderful love of God in Christ Jesus.

Evidence that the Lord blesses Efforts to diffuse Scripture Knowledge.

That the heathen are willing to receive and read the Scriptures, assailing as they do, their long-cherished religious systems and their vices—that they are willing to send their children to schools, where the aim will be to eradicate their heathen notions and implant Christianity in their place, and that too when all the corrupt

inclinations are opposed to such a change, affords very strong evidence that the Spirit of the Lord is co-operating in this work. This thought is well expanded and illustrated by the bishop of Chester in an address before the British and Foreign Bible Society. He says—

It is a great comfort, with regard to all the proceedings of this society, that we cannot proceed one step in it, except as God, if I may so say, leads us by the hand. He, whose word we are circulating, must co-operate in every transaction which we attempt. It is well worth consideration, that there is one thing only which the society could do without the co-operation and assistance of Almighty God in their measures : this they could do—they might purchase Bibles and stow them in a chest, and freight a vessel with them, and land them on a foreign shore : and this is all the society could do of itself ; and this, I believe, is what some people imagine to be the character of the society's operations, for it was only last week that I read in a tract intended for general circulation, that ship-loads of Bibles had been sent to foreign countries, trampled under foot there, and no thought taken whether the persons were ready to receive them, or whether they could be of any benefit to those who had them. This is the idea which some have entertained with regard to the society's operations. But how different is the fact ! We can send Bibles : can we incline the people, to whose country those Bibles are sent, to become distributors of them through their land ? We can send and we do send our Bibles to France, but can we insure that there shall be eighty-seven colporteurs, of whom the report speaks, who shall carry those Bibles through the provinces of France, and persuade the people to give what is valuable in return for that book ? I think it is only He, with whom are the preparations of the heart, that can do this. Again, we can send Bibles to the Bechuana, but can we persuade them to give up their sheep and their goats for them ? We can send Bibles to the South Sea Islanders, but can we persuade them to accept them ? Could we have persuaded the people of Australia to send £175 to this country, out of their little store, for these Bibles, and for the sake of giving them to others ? The acts of the society depend on its agents, but He alone whose Spirit moves the heart can induce people to do what to us, before-hand, might seem impossible—that there shall be, for instance, colporteurs in France ready to carry these books, or that foreign nations shall be anxious to receive the Bible, waiting on their shores till it comes, and ready to bestow what is most precious to them, in order that they may obtain it. He alone can make the people of Madagascar to value their Bibles, which they cannot even read without the greatest personal danger, and which they are forced to conceal, for fear that their discovery should cause them to be put to death ; and they complain, we are told, that these Bibles are worn out. Is there not the agency of God in this ? Therefore we may, without danger, proceed in the operations which we have begun, and of which we have heard such interesting accounts—accounts which, in the thirty-eighth year of the society, compel us to say, that although it has reached its manhood, it certainly shews no signs of approaching old age. I wish, that as it is a Bible Society for the world, so it may be the Bible Society of the world.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

THE number of the Annals of the Propagation of the Faith for May states that the total receipts of the Association for the year 1841 amounted to about \$550,000; which, with a balance remaining in the treasury from the preceding year, made the whole sum at the disposal of the society about \$675,000. Of this sum about \$295,000 was contributed in France, \$47,000 in the British Islands, \$42,000 in Bavaria, \$31,000 in Belgium, and \$41,000 in the Sardinian States. The residue was contributed in smaller sums from other parts of Europe and from North and South America. From North America the amount received was about \$850. This is, of course, exclusive of the much larger sums which are received on this continent, and especially in the United States, directly in support of the missions there established. The centre of the society's operations, it will be remembered, is at Lyons in France.

The expenditures in support of the missions of the society in the several countries where they are established are summarily as follows:

Missions in Europe,	\$55,000
Missions in Asia,	190,000
Missions in Africa,	31,000
Missions in America,	176,000
Missions in Oceanica,	61,000

The expense of printing and publishing the "Annals," the periodical of the society, issued six times a year, is nearly \$42,000. Of this work it is stated—

One hundred and forty-one thousand copies of the Annals are now printed; namely, 70,000 French, 20,000 German, 15,500 English, 3,000 Spanish, for South America, 4,000 Flemish, 25,000 Italian, 2,000 Portuguese, and 600 Dutch. This number, published six times a year, gives a total of eight hundred and forty-six thousand copies. The number published in the course of the last year has been somewhat less on the average than this: but there must be added, besides, the printing of the Glimace, prospectus, collectors' sheets, etc., in all languages, as well as the re-printing of several of the old numbers. In the expenses of publication must be also included paper, printing, stitching of the numbers, editing, translating into foreign languages, engravings, maps, etc.

More full accounts of this society and its missions were inserted at pp. 23—26, 69—85, and 402 of the last volume.

DOMESTIC.

EPISCOPAL BOARD OF MISSIONS.

THE seventh annual meeting of the Board of Missions of the Protestant Episcopal Church

in the United States, was held in the city of New York, beginning on the 22d of June. The Rev. Mr. Van Pelt was re-elected secretary of the Board; and the Rev. Mr. Carder and the Rev. Dr. Vaughn having resigned their offices, the former as secretary of the Domestic Committee, and the latter of the Foreign Committee, the Rev. N. S. Harris was elected to fill the place of Mr. Carder, and H. J. Whitehouse, D. D., to fill that of Dr. Vaughn. The pecuniary affairs of the domestic department are thus stated.

Since the date of their last annual report the committee have received \$25,088 59 as the contributions of churches and individuals to the domestic missionary work, in which sum is included a bequest of \$5,000 by the late Thomas Ois, Esq., of this city. They have also received from miscellaneous sources \$2,423 91; making the aggregate receipts for the year \$27,517 50.

The payments for the same period have amounted to \$32,406 97, being \$4,889 47 greater than the receipts, by which the balance last year in hand \$7,589 91, has been reduced to \$2,697 44.

The aggregate receipts are \$2,596 08 less than were those of last year, while the payments have exceeded those of last year \$1,335 44.

Of the sum mentioned above the state of New York furnished \$11,726, and South Carolina \$4,034.

Of the missions under the care of the domestic committee the report states—

The number of missionaries employed the whole or some part of the year has been 100, being five more than the number last year; and they have officiated at 240 places.

The number of families reported at 108 places is 1,984; and the number attending divine worship at 108 places is 10,613, being an average of 98 at each, and an aggregate increase of 3,454 on the number reported last year.

The number of infants baptized at 88 places is 659, being 191 more than the number reported last year: the number of adults baptized at 49 places has been 193, being 94 more than the number last year.

The number of persons confirmed at 53 places has been 337, being 119 more than the number reported last year.

The number of communicants at 110 places, on the first of April, 1842, was 2,071: being an increase of 604 upon the aggregate number reported last year; from which it is estimated that the additions to the communion are not less than 700.

The number of children under catechetical instruction at 56 places is 2,076, being 785 more than were reported last year.

The amount of the free-will offerings to domestic missions at 51 places is \$596 72.

Of their receipts the foreign committee say—

The receipts during the year have been \$29,279 27, being \$6,361 24 more than the year preceding. Of this sum \$5,000 was re-

ceived from the estate of the late Thomas Otis, of the city of New York.

In these receipts are included the sums contributed for special purposes, except \$400 from the American Tract Society for Greece and Africa. The expenses of the year, it will also be seen, have been \$2,834 50 more than the year previous, amounting in all to \$33,349 40, and \$200 remitted to Greece for tracts.

The missions under the care of the foreign committee are six, comprising those in West Africa, China, Athens, Crete, Mesopotamia, and Texas.

In West Africa are five missionaries, one of them a physician, one lay assistant, and five females. Another missionary is under appointment.

In China is one missionary and his wife.

At Athens one missionary and three female assistants.

In Crete one missionary and two females.

In the mission to Constantinople and Mesopotamia one missionary and his wife.

In Texas are two missionaries.

Miscellanies.

BIOGRAPHICAL NOTICES OF AFRICANER.

MOST of the readers of missionary intelligence twenty or five-and-twenty years ago were familiar with the name of Africander, the savage chieftain of the Namaquas of Southern Africa. He was converted in connection with the London Society's mission, in the year 1815, and died in 1822, having been one of the most remarkable samples of the transforming power of the christian religion that is to be found on record.

The Rev. Mr. Moffat, who for some years was the religious teacher and guide of Africander, in his work entitled "Missionary Labors and Scenes in Southern Africa," furnishes many interesting statements respecting this converted chief, some of which are given below. Of his character before conversion Mr. Moffat says—

As I was standing with a Namaqua chief, looking at Africander, in a supplicating attitude, entreating parties ripe for a battle, to live at peace with each other, "Look," said the wondering chief, pointing to Africander, "there is the man, once the lion, at whose roar even the inhabitants of distant hamlets fled from their homes! Yes, and I," patting his chest with his hand, "have, for fear of his approach, fled with my people, our wives and our babes, to the mountain glen, or to the wilderness, and spent nights among beasts of prey, rather than gaze on the eyes of this lion or hear his roar."

It was evident to me, as I approached the boundaries of the colony, on the way to Namäqualand, that the farmers, who of course had not one good word to say of Africander, were sceptical to the last degree about his reported conversion, and most unceremoniously predicted my destruction. One said he would set me up for a mark for his boys to shoot at, and another that he would strip off my skin and make a drum of it to dance to; another most consoling prediction was, that he would make a drinking cup of my skull. I believe they were serious, and especially a kind motherly lady, who, wiping the tear from her eye, bade me farewell, saying, "Had you been an old man it would have been nothing, for you would soon have died whether or no; but you are young, and going to become a prey to that monster."

Soon after Africander's conversion, Mr. Moffat, having gone to his residence, thus describes his first interview with him.

After remaining an hour or more in this situation, the chief, Christian Africander, made his appearance, and after the usual salutation, inquired if I was the missionary appointed by the directors in London; to which I replied in the affirmative. This seemed to afford him much pleasure, and he added, that as I was young, he hoped that I should live long with him and his people. He then ordered a number of women to come; I was rather puzzled to know what he intended by sending for women, till they arrived, bearing bundles of native mats and long sticks, like fishing-rods. Africander, pointing to a spot of ground, said, "There, you must build a house for the missionary." A circle was instantly formed, and the women evidently delighted with the job, fixed the poles, tied them down in the hemispheric form, and covered them with the mats, all ready for habitation, in the course of little more than half an hour. Since that time I have seen houses built of all descriptions, and assisted in the construction of a good many myself, but I confess I never witnessed such expedition. Hottentot houses (for such they may be called, being confined to the different tribes of that nation) are at best not very comfortable. I lived nearly six months in this hut, which very frequently required tightening and fastening after a storm. When the sun shone it was unbearably hot, when the rain fell I came in for a share of it, when the wind blew I had frequently to decamp to escape the dust, and in addition to these little inconveniences, any hungry cur of a dog that wished a night's lodging would force itself through the frail wall, and not unfrequently deprive me of my anticipated meal for the coming day, and I have more than once found a serpent coiled up in a corner. Nor were these all the contingencies of such a dwelling, for as the cattle belonging to the village had no fold, but strolled about, I have been compelled to start up from a sound sleep and try to defend myself and my dwelling from being crushed to pieces by the rage of two bulls which had met to fight a nocturnal duel.

Of Africander's diligence and success in acquiring religious knowledge Mr. Moffat writes—

To reading, in which he was not very fluent, he attended with all the assiduity and energy of a youthful believer; the Testament became his constant companion and his profiting ap-

peared unto all. Often have I seen him under the shadow of a great rock, nearly the livelong day, eagerly perusing the pages of Divine inspiration, or in his hut he would sit, unconscious of the affairs of a family around, or the entrance of a stranger, with his eye gazing on the blessed book, and his mind wrapt up in things divine. Many were the nights he sat with me, on a great stone at the door of my habitation, conversing with me till the dawn of another day, on creation, providence, redemption, and the glories of the heavenly world. He was like the bee, gathering honey from every flower, and at such seasons he would, from what he had stored up in the course of the day's reading, repeat generally in the very language of Scripture, those passages which he could not fully comprehend. He had no commentary, except the living voice of his teacher, nor marginal references, but he soon discovered the importance of consulting parallel passages, which an excellent memory enabled him readily to find. He did not confine his expanding mind to the volume of revelation, though he had been taught by experience that that contained heights and depths and lengths and breadths, which no man comprehends. He was led to look upon the book of nature, and he would regard the heavenly orbs with an inquiring look, cast his eye on the earth beneath his tread, and regarding both as displays of creative power and infinite intelligence, would inquire about endless space and infinite duration. I have often been amused, when sitting with him and others, who wished to hear his questions answered, and descriptions given of the majesty, extent, and number of the works of God; he would at last rub his hands on his head, exclaiming, "I have heard enough, I feel as if my head was too small, and as if it would swell with these great subjects."

During the whole period I lived there, I do not remember having occasion to be grieved with him, or to complain of any part of his conduct; his very faults seemed to "lean to virtue's side." One day, when seated together, I happened, in absence of mind, to be gazing steadfastly on him. It arrested his attention, and he modestly inquired the cause. I replied, I was trying to picture to myself your carrying fire and sword through the country, and I could not think how eyes like yours could smile at human woe. He answered not, but shed a flood of tears! He zealously seconded my efforts to improve the people in cleanliness and industry; and it would have made any one smile to have seen Christian Africander and myself superintending the school children, now about 120, washing themselves at the fountain.

Of the contrast between Africander as the ferocious savage, and as the docile and tender-hearted Christian, Mr. Moffat says—

It may be emphatically said of Africander, that "he wept with those that wept," for wherever he heard of a case of distress, thither his sympathies were directed, and notwithstanding all his spoils of former years, he had little to spare, but he was ever on the alert to stretch out a helping hand to the widow and fatherless. At an early period I also became an object of his charity, for finding out that I sometimes sat down to a scanty meal, he presented me with two cows, which, though in that country giving

little milk, often saved me many a hungry night, to which I was exposed. He was a man of peace, and though I could not expound to him that the "sword of the magistrate" implied, that he was calmly to sit at home and see bushmen or marauders carry off his cattle, and slay his servants; yet so fully did he understand and appreciate the principles of the gospel of peace, that nothing could grieve him more than to hear of individuals or villages contending with one another. He, who was formerly like a firebrand, spreading discord, enmity, and war among the neighboring tribes, would now make any sacrifice to prevent any thing like a collision between two contending parties, and when he might have raised his arm, and dared them to lift a spear or draw a bow, he would stand in the attitude of a suppliant, and entreat them to be reconciled to each other; and, pointing to his past life, ask, "What have I now of all the battles I have fought, and all the cattle I took, but shame and remorse?" At an early period of my labors among that people, I was deeply affected by the sympathy he, as well as others of his family, manifested towards me in a season of affliction. The extreme heat of the weather, in the house which I have described, and living entirely on meat and milk, to which I was unaccustomed, brought on a severe attack of bilious fever, which, in the course of two days, induced delirium. Opening my eyes in the first few lucid moments, I saw my attendant and Africander sitting before my couch, gazing on me with eyes full of sympathy and tenderness.

It was deemed expedient that Africander, subsequent to his conversion, should visit the colony, where, previous to that event, he had been so much feared and hated. Mr. Moffat gives some incidents that occurred by the way.

Arriving at Pella, (the place, as before stated, to which some of the people from Warm Bath had retired when the latter was destroyed by Africander,) we had a feast fit for heaven-born souls, and subjects to which the seraphim above might have tuned their golden lyres. Men met who had not seen each other since they had joined in mutual combat for each other's woe; met—warrior with warrior, bearing in their hands the olive branch, secure under the canopy of peace and love. They talked of Him who had subdued both, without a sword or spear, and each bosom swelled with purest friendship, and exhibited another trophy destined to adorn the triumph of the Prince of peace, under whose banner each was promoting that reign in which—

"No longer hosts encountering hosts,
Their heaps of slain deplore;
They hang the trumpet in the hall,
And study war no more."

The following describes an interview between Mr. Moffat and a farmer of the colony while on the journey above adverted to.

On approaching the house, which was on an eminence, I directed my men to take the waggon to the valley below, while I walked toward the house. The farmer, seeing a stranger, came slowly down the descent to meet me. When within a few yards I addressed him in

the usual way, and, stretching out my hand, expressed my pleasure at seeing him again. He put his hand behind him, and asked me, rather wildly, who I was. I replied that I was Moffat, expressing my wonder that he should have forgotten me. "Moffat," he rejoined, in a faltering voice, "it is your ghost!" and moved some steps backward. I am no ghost, I said. "Don't come near me!" he exclaimed, "you have been long murdered by Africander." But I am no ghost, I said, feeling my hands, as if to convince him and myself too, of my materiality; but his alarm only increased. "Every body says you were murdered, and a man told me he had seen your bones;" and he continued to gaze at me, to the no small astonishment of the good wife and children, who were standing at the door, as also to that of my people, who were looking on from the wagon below. At length he extended his trembling hand, saying, "When did you rise from the dead?" As he feared my presence would alarm his wife, we bent our steps towards the wagon, and Africander was the subject of our conversation. I gave him in a few words my views of his present character, saying, he is now a truly good man. To which he replied, "I can believe almost any thing you say, but that I cannot credit; there are seven wonders in the world; that would be the eighth." I appealed to the displays of Divine grace in a Paul, a Manasseh, and referred to his own experience. He replied, "These were another description of men, but that Africander was one of the accursed sons of Ham, enumerating some of the atrocities of which he had been guilty. By this time we were standing with Africander at our feet, on whose countenance sat a smile, well knowing the prejudices of some of the farmers. The farmer closed the conversation by saying, with much earnestness, "Well, if what you assert be true respecting that man, I have only one wish, and that is, to see him before I die; and when you return, as sure as the sun is over our heads, I will go with you to see him, though he killed my own uncle." I was not before aware of this fact, and now felt some hesitation whether to discover to him the object of his wonder; but knowing the sincerity of the farmer, and the goodness of his disposition, I said, This, then, is Africander! He started back, looking intensely at the man, as if he had just dropped from the clouds. "Are you Africander?" he exclaimed. He arose, doffed his old hat, and making a polite bow, answered, "I am." The farmer seemed thunder-struck; but when, by a few questions, he had assured himself of the fact, that the former bugbear of the border stood before him, now meek and lamb-like in his whole deportment, he lifted up his eyes and exclaimed, "O God, what a miracle of thy power! what cannot thy grace accomplish!" The kind farmer and his no less hospitable wife, now abundantly supplied our wants; but we hastened our departure, lest the intelligence might get abroad that Africander was with me, and bring unpleasant visitors.

Africander's appearance in Cape Town, excited considerable attention, as his name and exploits had been familiar to many of its inhabitants for more than twenty years. Many were struck with the unexpected mildness and gentleness of his demeanor, and others with his piety and accurate knowledge of the Scriptures. His New Testament was an interesting object

of attention, it was so completely thumbed and worn by use. His answers to questions put to him by the friends in Cape Town, and at a public meeting, exhibited his diligence as a student in the doctrines of the gospel, especially when it is remembered that Africander never saw a catechism in his life, but obtained all his knowledge on theological subjects from a careful perusal of the Scriptures, and the verbal instructions of the missionary.

Respecting an interview which Africander had with a rival chieftain, of similar character, both having now embraced the gospel, Mr. Moffat writes—

Mr. Campbell being about to return to England, Africander travelled with us as far as Daniel's Kuil to accompany him, where he met the Griqua chief, Berend Berend, with whom, as stated in a former chapter, he had had many a deadly contest. Being now both converts to the faith, all their former animosities were melted away by the gospel of peace and love. These chiefs sat down together in our tent with a number of people, when all united in singing a hymn of praise to God, and listening to an address, from the invitation of Jehovah to the ends of the earth to look to him, and him alone, for salvation. After which they knelt at the same stool, before the peaceful throne of the Redeemer; thus the gospel makes—

"Lions, and beasts of savage name,
Put on the nature of the lamb."

We parted with some hope that we might see him again; but no—it was the last farewell; for scarcely two years had elapsed when he was called to enter into the joy of his Lord. This he had anticipated, with the full assurance of hope, believing that, "when his earthly house should be dissolved, he would have a building of God."—The closing scene of life is faithfully delineated by the Rev. J. Archbell, Wesleyan missionary, in a letter to Dr. Philip, dated March 14th, 1623—

"When he found his end approaching, he called all the people together, after the example of Joshua, and gave them directions as to their future conduct. 'We are not,' said he, 'what we were, savages, but men professing to be taught according to the gospel. Let us then do accordingly. Live peaceably with all men, if possible: and if impossible, consult those who are placed over you, before you engage in any thing. Remain together, as you have done since I knew you. Then, when the directors think fit to send you a missionary, you may be ready to receive him. Behave to any teacher you may have sent as one sent of God, as I have great hope that God will bless you in this respect when I am gone to heaven. I feel that I love God, and that he has done much for me, of which I am totally unworthy.'

My former life is stained with blood; but Jesus Christ has pardoned me, and I am going to heaven. Oh! beware of falling into the same evils into which I have led you frequently; but seek God, and he will be found of you to direct you."

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

WESTERN AFRICA.—Mr. Wilson writes on the 31st of March—

Mr. Griswold and I have made arrangements to leave Cape Palmas for the leeward, about the first of May, in search of a suitable place for the commencement of our new station. We have our eye on two points, Cape Lahon and the river Gaboon. The place last mentioned, as is seen by the map, is situated beyond the Bight of Benin, and very nearly under the equator. Our fast friend, captain Lawlin, is well known at both these places, and will take us there and give us all the aid he can. There is very little direct intercourse between American traders and the Gaboon, but a good deal between London and that place. The distance from Gaboon to Prinee's and St. Thomas's Islands is not more than one day's sail. With these islands there is trade with some American ports. These islands would be good recruiting places for invalid missionaries. The natives of Gaboon are represented as mild, and the place is thought to be healthful. Captain Lawlin once made an excursion into the country in the rear of Gaboon, and states that it is populous, and the people mild and friendly.

NESTORIANS.—On the 29th of July the Rev. Thomas Laurie, of Jacksonville, Illinois, and recently from the Andover Theological Seminary, and Mrs. Laurie from Chelsea, Massachusetts, embarked at Boston for Smyrna, on board the barque Susan Jane, captain Fletcher. Mr. Laurie is destined to the Mountain Nestorians, and will proceed immediately to Mosul on the banks of the river Tigris, opposite to the site of the ancient Nineveh. The instructions of the Prudential Committee were given to Mr. and Mrs. Laurie in Chelsea, on Sabbath evening, the 24th, on which occasion, in addition to the usual devotional services, an address was delivered by the Rev. Mr. Langworthy. At the embarkation prayer was offered by the Rev. President Beecher of the Illinois College.

MADRAS—Doct. Scudder, Mrs. Scudder, and four children arrived at Philadelphia, in the ship Washington, captain Taylor, August 10th. They embarked at Madras on the 1st of April. Protracted ill health, which had laid Doct. S. almost wholly aside from his labors for a year or more, was the cause of his revisiting his native land. Doct. S. was formerly connected with the Ceylon mission. He has been engaged in the missionary work about twenty-three years, having embarked at Boston 8th of June, 1819. In 1836 he was transferred to the new mission then begun at Madras.

CEYLON.—Mr. Minor writes on the 11th of May, that Mrs. Smith, the wife of the Rev. John C.

Smith, was called away by death on the 9th. The seeds of disease appear to have been sown in her system while in the United States, and began to develope themselves, even before her embarkation, which was on the 14th of October last. Still it was confidently believed that the long sea-voyage, with the repose and change of scene connected with it, would restore to her her wonted vigor. This expectation was to be disappointed. Her disease made steady progress till, in the wise providence of God, her state of pilgrimage and toil was terminated even before she could enter upon her contemplated work among the heathen.—Mrs. Smith was aware of her approaching dissolution and prepared for it. Her last hours were characterised by calmness and trust in Christ, and she departed, saying, "Precious Sovereign! Precious Savior!"

BATAVIA.—Rev. William T. Van Doren and wife arrived at Sag Harbor, 7th of June. Mr. Van Doren embarked at Boston for Batavia 17th November, 1840, destined to the Borneo mission; but a failure of health, while detained at Batavia, induced him to return to the United States.

SANDWICH ISLANDS.—Writing on the 9th of March, Mr. Chamberlain says—

The cause of truth and religion is as prosperous now, as it has been for any time during a year or more. Error, though it is gaining ground, does not seem to have acquired any acceleration of progress. The number of church members who have gone over to the side of the papists is not large. Some, who for a season united with them, have come back to our congregations.

PAWNEES.—Mr. Dunbar writes on the 10th of May that the government agent among the Pawnees was going forward with promptness and fidelity in fulfilling the treaty stipulations in their favor; taking effectual measures to suppress the introduction of whiskey; appointing only such men as farmers, mechanics, and teachers, as would be likely to co-operate with the missionaries in promoting their highest moral and social improvement. Between 200 and 300 Indians from all of the four bands, including most of their principal chiefs, had already removed to the place selected for their settlements, which is on the north side of the Loup fork of the Platte river, about thirty miles from their junction, and 100 or 125 miles from the agency at Bellevue. A missionary and a physician are urgently needed for these Indians in the present interesting crisis in their affairs.

ANNUAL MEETING OF THE BOARD.

The Thirty-third Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in the City of Norwich, Connecticut, to be opened on Tuesday, the 13th day of September next, at four o'clock in the afternoon. The annual sermon before the Board is expected to be preached on the evening of that day by the Rev. W. R. DeWitt, D. D., of Harrisburg, Penn.

It will be borne in mind by the members of the Board that, at its last annual meeting, during the discussion on its financial affairs, the following questions were proposed to all the members present and responded to affirmatively with great unanimity.

1. Will you, in view of the facts presented, raise your subscription the coming year twenty-five per cent?

2. Will you attempt to induce all others, upon whom it is, in your opinion, proper you should exert influence, to do the same?

3. Will you, with the leave of Providence, attend the meeting of this Board the next year and inform them what the Lord hath enabled you to do, and what he hath accomplished through your labors? or if necessarily detained, will you communicate such information?

By a vote of the Board the same questions were, by a circular, proposed to all the members not present at that meeting. As the appointment of the extra meeting of the Board was a subsequent transaction, the meeting intended in the last question is understood to be the approaching annual meeting.

Considering the lively interest felt in the missions of the Board, indicated by the liberal contributions of the year now closing, and the importance of ascertaining, as far as practicable, whether the christian community, from whom the pecuniary resources must come, are prepared to sustain the Board in strengthening and enlarging the missions, it may be hoped that there will be a full attendance of the members, honorary as well as corporate, as the representatives of the churches in all parts of the land.

Donations,

RECEIVED IN JULY.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	206 81
<i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Middlebury, Rev. Dr. Labaree,	60 00
<i>Burke co. Ms. Aux. So. W. Crocker, Tr.</i>	
Provinctown, Mon. con.	
<i>Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.</i>	
Becket, Gent. 17, 96; fem. char. so. 17, 50;	34 76
Lenox, Coll. 140, 73; mon. con.	
27, 75; less 38c.	168 10
North Adams,	16 00
South New Marlboro',	3 00
<i>West Stockbridge, Mrs. E. Kellogg, for Joseph Kellogg, Ma-</i>	
durn,	12 00
Williamstown,	334 40
	568 26
Ded. loss on remit.	2 16—566 19
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. Essex-st. chh. sew. cir.	
at U. S. Hotel, 10; a friend, 2;	139 94
<i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>	
Black Rock, Chh.	
Buffalo, 1st presb. chh. mon.	
con. 59, 75; indiv. 12; Mrs. J.	
Sidway, 15; Park presb. chh.	
16, 50;	103 25
Evans, H. Pike,	1 25
Lancaster, Asso.	2 00—131 50
<i>Charleston and vic. S. C. Aux. So.</i>	
R. L. Stewart, Tr.	
Charleston, Cir. chh. 132; mon.	
con. 56, 31; la. for sup. of Miss	
E. Ball, 100; la. asso. 100;	
col'd mem. for ed. of three	
youths at Cape Palmas, 47;	
3d presb. chh. mon. con.	
54, 28; Mrs. C. U. Shepard, 10;	499 49
Edisto Island, A mem. of presb.	
chh.	15 00
John's Island, by Rev. E. White,	
41, 25; col'd mem. of presb.	
chh. for sup. of a scholar at	
Cape Palmas, 20, 10;	61 35
Stoney Creek, Presb. chh.	50 00
	625 84
Ded. loss on rem.	6 22—619 63
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Albany, Cong. so.	22 35
Baldwin, Cong. chh.	19 15
Cumberland, Mon. con.	16 40
Falmouth, 1st chh. la.	12 25
Poland, Mon. con.	15 32
Portland, 2d par. mon. con. 65, 68;	
fem. miss. so. 48, 50;	114 18
Waterford, Mon. con.	32 21—231 86
<i>Essex co. North. Ms. Aux. So. J. Caldwell, Tr.</i>	
Ambury Mills Vill., Mon. con.	90 00
Newburyport, La.	17 30
West Bradford, S. Lovejoy, dec'd, 9 00—100 36	
<i>Essex co. South. Ms. Aux. So. C. M. Rich-</i>	
ardson, Tr.	
Marblehead, Gent. 30; mon.	
con. 20; sab. sch. for Nesto-	
rian miss. 14, 40; a friend, 1;	65 40
Ipswich, Mrs. M. H. Lord, for	
<i>Dorcas Adams, Ceylon,</i>	
Salem, Crombie-st. chh. 124;	20 00
Tab. united mon. con. 10, 93;	
Howard-st. mon. con. 10, 02;	
a friend, 10;	154 95—240 35
<i>Franklin co. Me. Aux. So. J. Titcomb, Tr.</i>	
Chestererville,	15 00
New Sharon, Fem. miss. so.	14 00
New Vineyard, Cong. chh.	2 50
Weld, Cong. chh. and so. 6, 47;	
mon. con. 3;	9 47
Wilton, Cong. chh.	11 96—52 23
<i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i>	
	65 20

<i>Franklin co. Ms. Aux. So. L. Stone, Tr.</i>	
Charlemont, 1st cong. so. la.	15 71
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Bristol, Mrs. P. Whitemarsh,	10 00
Centre Listle, Gent. 23; la. 14,30;	37 30
Chenango Forks, Presb. chh.	18 23
Coventry, G. D. Phillips,	50 00
Listle, Fem. cent. so.	4 32
Norwich, Mon. con. and coll.	86 90
Plymouth, I. Sheldon, for <i>Marta J. and Mary A. Sheldon</i> ,	
Ceylon,	40 00
Sherburne, Cong. chh. 62,04;	
fem. char. so. 9,75; so. of ind.	
for <i>Mary Rexford</i> , Ceylon,	
94,14;	95 93
Smymra, Cong. chh. 26; J.	
Foote, 20;	46 00
Triangle, Mon. con.	4 06
Vienna, Presb. chh. for Madu-	
ra miss.	7 28
Windisor, Presb. chh.	15 00—415 02
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
Littleton, Gent. 50,75; la. 19,81;	
mon. con. 47,31;	117 87
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, Presb. chh. mon. con.	
28,81; coll. 15;	43 81
Hunter, Presb. chh. mon. con.	7 00—50 81
<i>Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.</i>	
Hillsboro', Cong. chh. and so.	22 00
Millord, Mon. con.	5 37
Peterboro', Mon. con. 30,28;	
J. Field, 10; Mrs. R. D. 2;	42 28—69 65
<i>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</i>	
Bath, 1st chh. mon. con. 60;	
fem. hea. sch. so. for <i>John W.</i>	
<i>Ellingwood</i> , Ceylon, 20;	80 00
Phippsburg, Cong. chh. mon.	
con. 15; la. 5;	20 00—100 00
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
Sharon, Mrs. B. H. Gould, to constitute	
D. G. GOULD an Hon. Mem.	100 00
<i>Lowell and vic. Ms. Char. So. W. Davidson, Tr.</i>	
Lowell, John-st. chh. and so. (of which	
for sup. of Mr. Wheeler, Ojibway miss.	
13; for Sandw. Isl. miss. 18; to con-	
stitute Rev. STEPHEN W. Hanks an	
Hon. Mem. 50; 350; 1st cong. chh.	
mon. con. 56,85; L. A. Osborne, for	
a child in Ceylon, 15; J. Warren,	
dec'd, 5;	426 85
<i>Michigan aux. so. E. Bingham, Tr.</i>	
Albion, Chh.	10 00
Ann Arbor, Chh.	8 39
Clinton, Chh.	4 81
Detroit, Mon. con.	10 22
Monroe, A fem. friend,	2 50
Pontiac, Presb. so. 12; cong.	
chh. 12c.	12 12
Rochester, W. M. A. 5; fem.	
benev. so. 3; chh. 2,25;	10 25
Romeo, Cong. so.	5 27
Saline, Mr. and Mrs. Swan,	1 44
Tecumseh, Chh.	20 29
Vermontville, do.	7 00
White Lake, do.	5 66
Ypsilanti, do.	10 30
	108 25
Ded. loss on this and former	
remittances,	37 04—71 21
<i>New Haven North and vic. Ms. Char. So.</i>	
J. S. Adams, Tr.	
Bolton, Juv. benev. so.	5 50
<i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i>	
North Madison, Mon. con.	12 64
<i>New Haven co. West, Ct. Aux. So.</i>	
A. Townsend, Jr. Tr.	
Derby, 1st cong. chh. sab. sch. for <i>Harry</i>	
<i>Johnson</i> , Ceylon,	90 00
<i>New London and vic. Ct. Aux. So. C. Chew, Tr.</i>	
Stonington, 2d cong. chh. and so. mon.	
con. and com.	18 00
<i>New York City and Brooklyn, Aux. So.</i>	
J. W. Tracy, Tr.	
(Of which fr. D. C. Porter, 125; Grand	
chh. of D. L. Dodge, for <i>David L.</i>	
<i>Dodge</i> , Ceylon, 20;) 1,395 05	
	227 27
<i>Windsor co. Vt. Aux. So. E. C. Tracy and</i>	
J. Francis, Trs.	
Bethel, Cong. chh. and so.	15 72
Chester, do.	41 16

Donations.

Hartford, F. Leavitt, which constitutes Mrs. JERUSA LEAVITT an Hon. Mem. 150; gent. 18; la. 27; mon. con. 8, 11; to constitute Rev. JOHN K. LORD an Hon. Mem.	203 11
Ludlow, Mrs. M. Weatherbee,	10 00
Norwich, A friend,	12 00
Perkinsville, Cong. chh. and so.	20 00
Royalton, do.	74 45—376 44
York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr. Elliott, Mon. con.	6 25
Shapleigh, Rev. A. Loring,	3 50—9 75
Total from the above sources,	\$8,862 26

VARIOUS COLLECTIONS AND DONATIONS.

A lady, For Joan Maine, Ceylon, 20; do. 5;	25 00
Abingdon, Va. Mrs. M. Preston, 10; fem. miss. so. 18; mon. con. 29, 50;	57 50
Amity, N. Y. Presb. chh.	40 00
Andover, Ms. S. chh. mon. con. 49, 64; Mr. Page's so. for Jessie Page, Ceylon, 20;	69 64
Baltimore, Md. 5th presb. chh.	290 00
Barrington, R. I. La. benev. asso.	29 00
Bedford, N. Y. Mrs. M. H. Green, for M. H. Green, Ceylon,	5 00
Belfast, Me. Head of the Tide, mon. con.	5 00
Bethany, Pa. Presb. cong. mon. con.	15 00
Bloomfield, N. J. Miss. so. in fem. acad.	12 00
Bridgehampton, N. Y. Select sch.	3 00
Bryan co. Ga. Miss. so.	58 50
Buffalo, N. Y. 1st presb. chh. sab. sch. for Abner Bryant, Ceylon,	20 00
Chelesa, Ms. Winnisimmett chh. and so. mon. con.	14 42
Darien, Ga. E. W. S.	3 00
Easton, Pa. F. M. L.	10 00
Fort Touson, Ark. Mon. con. 30, 50; a friend, 2; Dick, 2, 50;	35 00
Frankfort, N. Y., I. B. Mills,	10 00
Granada, Mo. A. C. Baine,	5 00
Greenport, N. Y. Av. of m. box, for Sandw. Isl. miss.	4 00
Jacksonville, Fla. P. Conger,	20 00
Jerseyville, Ill. P. W. Fobes,	10 00
Kingsboro, N. Y. Dr. Yale's cong. C. Mills, 15; Mrs. S. B. Place, 15; N. G. and J. A. Case, 13; indiv. 19, 25; S. G. Hildreth, which and prev. dona. constitute Mrs. LUCY HILDRETH, an Hon. Mem. 40;	102 25
Malden, Ms. Mr. McClure's so. mon. con. 4, 94; la. benev. so. 20;	24 94
Malden, N. Y. Presb. chh. 116, 25; mon. con. 30; union dis. do. 12;	158 25
Marietta, Va. Mrs. S. Gibson, and Mrs. Watson,	10 00
Maumee Valley, O. Asso. Amboy, Rev. G. S. Johnston, 5; a lady, 35c. Maumee City, Miss. so. 10, 36; Plain, Chh. 12, 62; young men's miss. so. 5;	33 33
Middlehope, N. Y., P. B. V. F.	5 00
Middletown, N. Y. Presb. chh.	83 85
Minerva, Pa. do.	20 00
Monroe, Mich. Mon. con. in presb. chh.	62 50
Newark, N. J. 1st chh. mon. con. 100; young people's miss. so. to constitute Rev. MAR ABRAHAM of Persia, an Hon. Mem. 100;	200 00
Newburgh, N. Y., W. C. Foote, 50; Miss M. Wood, for sup. of a teacher in India, 9; rea. party, for Helen M. Wells, Cape Palmas, 15;	74 00
North Chelmsford, Ms. Evan. chh. and so.	75 00
North Granville, N. Y. 1st presb. chh. mon. con.	32 00
Otsego, Mich. Cong. so. mon. con.	7 61
Ottawa, Ill. Mrs. S. G. Rockwood,	3 00
Paterson, N. J. 2d presb. chh.	8 00
Pekatonic, Ill. Mrs. P. Blish, 20; W. Tallcott, 10;	39 00
Pennsylvania, A friend,	50 00
Philadelphia,	100 00
Pittsburgh, Pa. 3d presb. chh. 630; M. Allen, for Nestorian miss. 10;	640 00
Pittfield, Ill. Cong. chh.	20 00

Philadelphia, Pa. 1st presb. chh. A. R. Perkins, 100; 5th presb. chh. male sab. sch. for ed. of hea. youth, 20; G. D. 5;	125 00
Reading, Ms. La. cent. so.	20 40
Rockspring, Va. Presb. cong.	5 00
Savannah, Ga. Male and fem. miss. so. in Ind. presb. chh. 234, 30; less prem. 2, 80;	221 50
Smithfield, Pa. Cong. so. 10, 58; A. T. M. 2;	12 58
South Greensburg, N. Y. Miss. so.	10 00
South Woburn, Ms. Cong. chh. and so.	81 58
Southwood, U. C. Mrs. E. D. Johnston,	25 00
Troy, N. Y. 1st presb. chh. (of which fr. GEORGE G. WILDER, to constitute him an Hon. Mem. 110;) 345; a friend. 1;	346 00
Utica, N. Y. 1st cong. chh.	146 26
Washington, Pa. Rev. W. A. Hall,	5 00
Washington, D. C., I. W. Hand,	5 00
West Newton, Ms. B. Eddy,	2 00
Wythe and Pulaski, Va. Fem. tract so. 31, 50; miss. so. 17; Miss E. Graham, for miss. in Africa, 20;	68 50
X. Y.	17 00
Ded. am't ack. in June 1838, fr. Alton, Ill. not remitted by A. Alexander,	72 35
	\$10,291 52
LEGACIES.	
Boston, Ms. Mrs. Christian Baker, 2,357 94; (prev. rec'd, 14,642 06;) Mrs. Margaret Gibbons, by S. H. Walley, Jr., Ex'r, (prev. rec'd, 800;) 1,000;	3,357 94
Bridgewater, Ms. Mrs. Unice Leach, by Isaac Fobes, Ex'r,	50 00
Medfield, Ms. Artemas Woodward, by E. F. Woodward, Ex'r, (prev. rec'd, 200;)	100 00
New Bedford, Ms. Mrs. Rebecca Nickerson, by Thomas Nickerson, Ex'r, (prev. rec'd, 100;)	121 09
Sherburne, Ms. Emerson Adams, by Alexander Clark, Ex'r,	50 00
	\$3,679 03
<i>Amount of donations and legacies acknowledged in the preceding lists, \$13,970 55. Total from August 1st, to July 30th, \$316,583 35.</i>	
DONATIONS IN CLOTHING, &c.	
Bradford, Vt. 2 reams paper, fr. Miss L. Baldwin,	5 00
Burlington, Vt. A box, fr. la. of 1st cong. chh. and so. for Park Hill.	
Charlestown, N. H., A box, fr. la. sew. so. of evan. chh.	21 91
Geneva, N. Y. 10 doz. writing books, fr. H. Smith,	10 00
Lovell, Me. A box, fr. sew. so.	
Ontario, N. Y., A box, fr. fem. sem. for Miss Agnew, Ceylon.	
Providence, R. I., A box, for A. Wright, Seneca.	
Shoreham, Vt. A barrel, fr. F. S. Hemenway, for Mr. Hemenway, Bangkok.	
South New Marlboro', Ms. A box, fr. la. sew. so.	
Wilmington, N. C., A box and barrel, fr. T. Sandford, for Mr. Johnston, Trebizond.	
The following articles are respectfully solicited from Manufacturers and others.	
Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.	
Shoes, hats, blankets, sheets, pillow-eases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.	